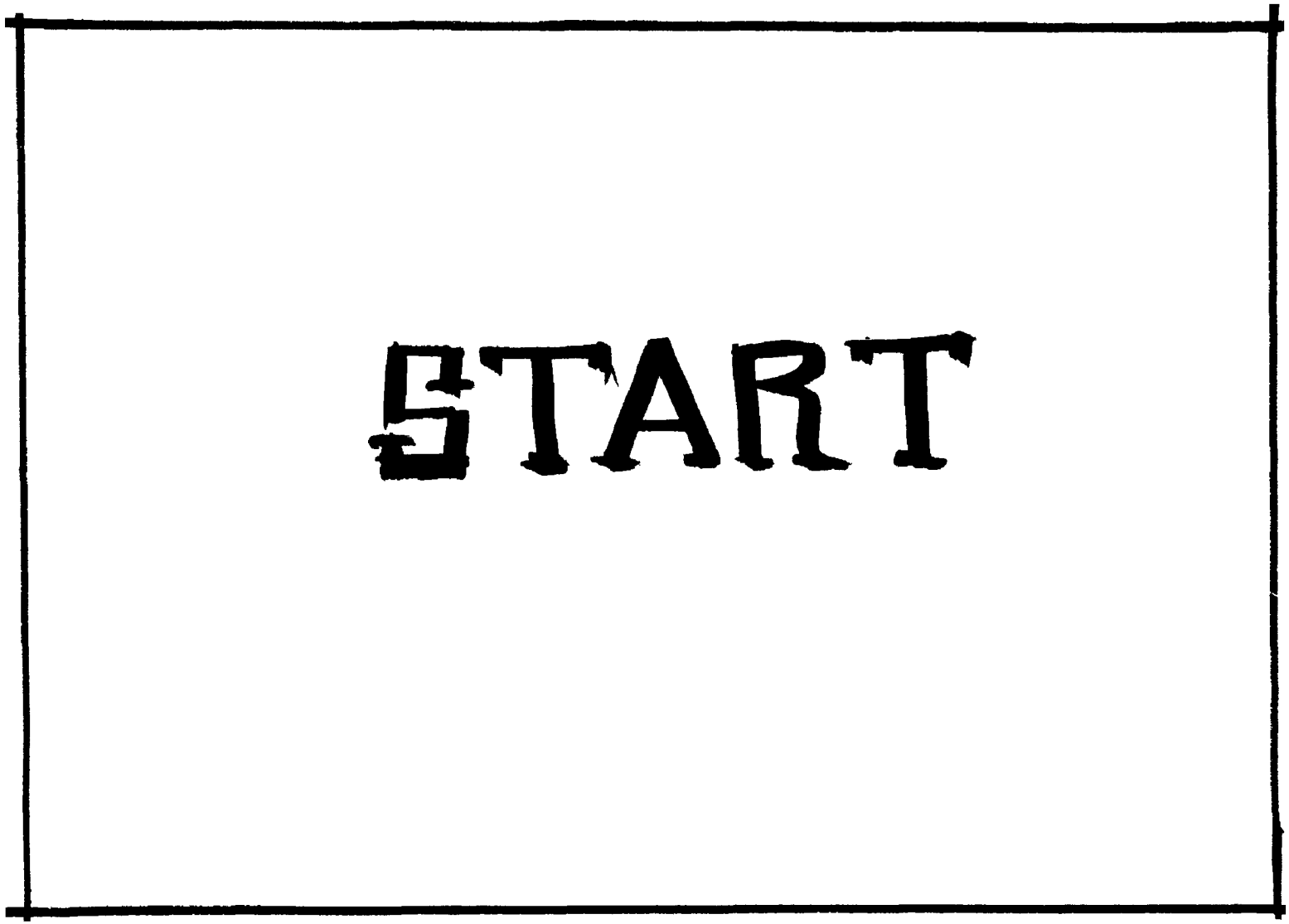
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Monday 6.1.1947

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INDOLOGICAL RESEARCH

"As founder of a great spiritual culture, India was called upon to preserve the knowledge and foster the true understanding of her ancient culture by the world. Especially now, when India was resuming her rightful place in the community of nations, it was their patent duty to take the lead in reconstructing the studies of their proudest inheritance by co-ordinating the potentialities of enhanced research work at home and imparting new impluse to research abroad, including it in the orbit of such co-ordination on the uniform basis of a rational outlook, truly adequate to its subject and genuinely Indian," declared Sachivothama Sir C. P. Ramaswami Aiyar, in the course of his Presidential address to the 21st session of the Indian Philosophical Congress, recently,

The address was read by Sir Maurice Gwyer, Vice-Chancellor of Delhi University, in the absence of Sir C. P. Ramaswami Aiyer. The address contained an announcement that Sir Ramaswami proposed to donate Rs. 25,000 towards the foundation of an Indological Scholarship Endowment, to constitute the nucleus of a General Fund for the purpose.

In the course of his address, Sir C. P. Ramaswami Aiyar said:

"India has suffered comparatively little from material destruction of cultural property, but her rate of advancement in some lines has been retarded by the long seclusion from the normal channels of exchange. She has much to receive in the line of new scientific devices; she has much to give in the line of spiritual culture. Moreover, what she has to give is unique, there being no alternative to her performing this specific task: only she can effect in the world the revival of her own mental inheritance."

"With us, the age-old scholarly tradition was not of "research" but of "knowledge," handed down through generations of teachers and pupils in the several Sakhas or branches or divisions. Each scholar studied the texts pertaining to his branch and was not supposed to study any others. His skill as a scholar in the interpretation of the ancient literature consisted in the ability to show that the doctrinal meaning conveyed by even the oldest texts was in conformity with the doctrine of the great Guru or founder of the philosophical school of which he was an adherent and an exponent."

WESTERN APPROACH TO INDIAN PHILOSOPHY

"The Western scholars had an entirely different approach. Vedic philosophy was studied, interpreted, and judged by the standards of the philosophy of the Pre-Socratics and of Plato—even outside the circle of the well-meaning enthusiasts of the Upanishads who appraised the latter's merits on the strength of the supposed anticipation in them of doubtful Kantian tenets. Such arbitrary and *a priori* equations with differently evolved foreign theories unavoidably vitiated the Western approach to ancient Indian thinking. This visualizing of the whole back-ground picture out of its natural focus has been even far more detrimental than the one-sided limitation of the scope of research. That mediate approach had its deleterious effects also an our studies, because, as you know, the Western "critical," or in this regard pseudo-critical, method of research as opposed to the Eastern "dogmatic" method was adopted in our University curricula where, to mention one peculiar feature, the classification of Vedic matters into religion or mythology and philosophy still persists, and at best the latter is supposed to have grown in its incipient phase out of the former, and undeveloped thinking is freely imputed to highly speculative texts in which these categories appear to overlap."

"Whichever the type of his initial training, Westernised University curriculum or Vedic

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school, the renowned mental flexibility of the Indian scholar leaves him fully adaptable to investing himself with a mode of vision distinct from his own. And this is the only rational course if we want to develop and perpetuate a school of Indological research, properly critical and historical, properly our own, and universally valid. It ought to co-exist side by side with our traditional schools. These have not outlived their *raison d'etre* nor will they ever outlive it, serving as they do a purpose far exceeding the finite pursuits of mere research. The introduction of intrinsic understanding by Indian scholarship in international Indological research—the establishment of the intellectual leadership of India in the philological and historical study of the documents—will do much to restore the spiritual leadership of Indian ideas of which the world stands in great need."

HISTORY OF ANCIENT INDIAN THOUGHT

"But mere intellectual leadership in the approach is not all. Ours is a time for leadership in attainment. What we need is a comprehensive *History of Ancient Indian Thought* based exclusively on its original documents, but fully based on complete evidence obtainable from all its documents—a work to supersede the antiquated Western "Handbooks" (in which Indian conceptions are *a priori* functionally subordinated to classical "Indo Aryan" viewpoints), and which at the same time, would give us one vast survey cohering in all its parts, a monumental standard work of the insight of our age, fully acquainted with its magnificent roots in the remotest past, fully aware of its historical relations with the same. This doubtless is an immense and complex task, a task for a whole generation of Indologists, but also one capable of welding a whole generation in a common effort."

"This enterprise requires two main stages of execution. In the first place, the ground-work must be made sure of, unequivocally and without any omissions. The ground-work is obviously the meaning, and the development of meanings, of the terminology employed in the texts, terminology in the widest sense of the ideological implications of each word—including all names of entities, personal as well as impersonal, all qualifications, all verbal and nominal designations of concepts, activities and types of relationship."

"The detailed study of each term and its history is bound to assume the dimensions of a monograph. The quintessence of the results arrived at would be summarised in a short article, and the total number of such articles would constitude an "*Encyclopaedia of Technical Terms and Notions in Ancient Indian Thought*"—the groundwork and first stage of our enterprise."

"Each monographic inquiry into the origin and history of an ideo-term will provide a firm thread to the composite pattern reconstituting and visualising the continuity of Indian thought from Vedic to modern times. It will triumphantly vindicate the indigenous tenet, complacently done away with by old-fashioned Western criticism, that the Rigveda is a book of Hindu thought—not of course in the unhistorical sense of timeless identity, but in the sense of evolutional continuity. After the completion of the solid encompassing ground work in the Encyclopaedia—thus practically containing, in analytical form, all the elements of the future structure—the great synthesis can then be effectually taken in hand: the great *History of Ancient Indian Thought*, cumulatively portrayed by a large, concerted team of experts."

ALL AVAILABLE TALENT NEEDED

If such a monumental enterprise is to be achieved not only by the labour but also as the legitimate fruition of the work of the present generation of Indologists—if it is to be completed within, let us say, ten years—the work cannot be confined to a more or less limited group of scholars; all the available talent must be enlisted for the purpose. There is every reason why we should welcome the collaboration of foreign scholars offering them full and equal opportunities of work. It is the surest way of popularizing and furthering in Europe the new outlook on Indological matters which we intend to establish throughout and to consolidate India's leadership in major enterprises in Indology.

"The co-ordinating organisation which we shall constitute for the needs of our cumulative editorial enterprise will also render service to the advancement of independent individual research work.

FUTURE OF INDOLOGICAL STUDIES

Our main object is to assure the survival and encourage the development in the coming generation of Indological studies at large. The danger of their disappearance to-morrow is a problem vitally solved only to-day. We want the promising student-adepts of the present generation to be able to study Indian culture with the guidance of modern,

(*Continued on page 6*)

The Rationalist.
Monday 6-1-1946.

JUMBLE OF WORDS

In England December is the month of fog which blinds people and prevents them from finding their way. In India December seems to be the month in which a fog of words blinds the human mind and bandages it against perceiving truths in any branch of science. Conferences and sub-Conferences are held in all branches of learning conceivable, but in every one of them the Presidential Speeches are a confusing jumble of words, whose din, seeking to prevent the audience from perceiving the speakers' ignorance, plunges the audience in profounder ignorance than ever. The heights of learning and knowledge remain as virgin and unapproached as ever, and the personnel of the Conferences continue to look like blind men groaping their way amidst the pitfalls, morasses, and quicksands of learning. We have glanced through one or two reports of these Presidential productions, and are inclined to wonder why these people meet and what they are at. One of them is the Presidential speech of the 29th Conference of Indian Economists held last week.

Lord Keynes, the brilliant economist, defines economists in his life of Dr. Alfred Marshall, the great British economist. "The study of economics does not seem to require any specialised gifts of an unusually high order. Is it not, intellectually regarded, a very easy subject compared with the higher branches of philosophy and pure science? Yet good, or even competent, economists are the rarest of birds. An easy subject, at which a few excel. The paradox finds its explanation, perhaps, in that the master-economist must possess a rare combination of gifts. He must reach a high standard in several different directions, and must combine talents not often found together. He must be mathematician, historian, statesman, philosopher,—in some degree. He must understand symbols, and speak in words. He must study the present in the light of the past, for the purposes of the future. No part of man's nature or his institutions must lie entirely out of his regard."

Lord Keynes' definition applies equally both to the so-called economic expert of the school-room and the self-styled economist who muddles with a nation's or State's economy in the Legislature or the Cabinet room. Half-witted Legislators, butterfly administrators, and conceited Conference spokesmen, are all slaves to catch-words, and the public at large is victimised by these men's floundering thoughts and blundering actions.

Post-war planning, nationalisation, raising the purchasing power of every man, kisan-ownership of land, new order for the industrial worker, communism, are all held out as final and all-time panacea for human ills. The Presidential Address of the 29th Economic Conference, an Allahabad Professor's, is as good an example of fumbling, confusing iteration of words as any.

"We cannot hand our entire economy into the hands of the State nor, on the other hand, can we leave it entirely to private enterprise. Our method must be a judicious amalgamation of public co-operative and purely private types of ownership and management."

"One could have urged for the rapid nationalisation of industries but for the fact of the scarcity of trained and experienced per-

sonnel and bureaucratisation of economics, as in India, under the present standards."

He referred to the philosophy of motivisation and said that, the Gandhian economic philosophy of trusteeship was commendable, but he doubted if there were not grave drawbacks attached to a system organised on the basis of reward according to the need, performance and capacity. The modern technique could combine the advantage of the efficiency of production of the capitalistic system with the rendering of appropriate service to meet the needs of the communistic order. If opportunities for the development of the capacity of the individual, differently endowed, were provided, this would have gone a great way to usher in a just social order."

Dwelling on labour unrest he said that " the cost of living had not ceased to rise and that labour was thoroughly apprehensive of the future. The advent of popular Governments had excited their aspirations, and it had made them impatient to a degree. He felt that the situation in the country would change drastically, and the old type of labour leadership could not hold labour much longer. If labour was not satisfied, spontaneous action would take place all over India, and a new type of virile, daring, and uncompro-mising leadership would take control of India's labour forces. He felt that they might even press for the establishment of a socialistic if not a communistic State. In India a peasants' and workers' Republic might well be their political goal."

(To be continued) *Editor.*

SOME FALSE NOTIONS

Thunder sours milk. (The sultry weather is really responsible).

Hairiness is a sign of manliness. (Modern scientists believe that baldness is actually more "masculine").

Lightning never strikes twice in the same place. (The odds are definitely in favour of its doing so).

Bulls are enraged by the color red. (It is the waving material that they charge at in the ring).

Equatorial climates provoke licentiousness. (A supposiiion that fails to explain the inexhaustible virility of Eskimos).

Fright can cause hair to turn white overnight. (it never seems to turn white over day).

Eunuchs are sexually incompetent. (Case histories sometimes prove otherwise).

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PROHIBITORY ORDERS

Mr. L. S. Raju, M.A., (Hons), B.L., Advocate and President, Civil Liberties' Union, Bangalore, writes,

I notice that Prohibitory orders under the preventive sections of the Code of Criminal Procedure and the Police Act have been promulgated in different parts of the State. The universality of its character seems to indicate that these orders may be the result of some policy behind. It is not quite clear yet as to what this policy is. I have always strongly opposed the use of these preventive sections for impeding or stifling political propaganda.

In British India during the repression days these preventive sections which were intended by the Statute for local application where there was a real imminent danger of the breach of the peace, were abused and criticised by all liberty-loving persons.

Political propaganda for the purpose of educating the masses and even to plead for the establishment of Responsible Government under the aegis of the Sovereign in a legitimate and peaceful manner is quite permissible under the law and is in keeping with the spirit of the times. I do sincerely hope that the present orders have nothing to do with such political propaganda. I am anxious that Mysore which is a leading Indian State and claiming to be progressive in all respects should enjoy the reputation of giving the fullest scope and liberties to its people in political, social and other matters.

My political friends, especially of the Congress persuasion who avowedly accept Gandhiji's leadership, know and may be trusted to know that strict adherence to Truth and Non-violence in thought, word and deed is the best guarantee of their success.

Present prohibitory orders have perplexed me, and I do earnestly appeal to the Government of Mysore to withdraw those Orders in all those places where there is really no tangible and reliable evidence of an imminent danger to public tranquillity or a real apprehension of an immediate serious breach of the peace.

(*Continued from page 3*)

genuinely Indian methods, and possibly to study in India, in direct touch with the monuments this culture, with the original documentary evidence in daily inspiring intercourse with our outstanding pandits and scholars, to imbue themselves with the Sanskrit language and the living tradition of indigenous scholarship; and this will produce in reasonable time a crop of sound research work and a vigorous vanguard of up to-date Indological learning in the West, making up with a vengeance for the present decline."

"With this end in view, I shall make a start by setting apart a sum of Rs. 25,000 towards the foundation of an Indological Scholarship Endowment which I trust will constitute the nucleus of a general Fund for the above purposes, which it is to be hoped, will soon grow to appropriate dimensions. Our Institute with its extended co-ordinating activities will be an efficient organ for the selection of candidates, for the guidance of their efforts, and for checking up their progress.

"These are the main points of our programme—allying Indianisation with internationalisation in its prospect of advancement of Indological research. Where such a programme is conceived, the mind naturally turns to our ambassador of Hindu culture in foreign lands.—Sir Sarvapalli Radhakrishnan whose merits in vindicating India's cultural status in the world are immense, whose untiring efforts, whose qualities of mental apostolite, are unique in our time. This work is so much after his heart that we have good hope his manifold and ever-increasing duties will not prevent him from devoting some of his unequalled faculties to steering our enterprise to the hoped-for success."

"His and my home-town, Madras, possesses as yet no academic Society or Institute for Indological studies, although it is the largest capital in the vast South Indian area in which ancient Hindu culture is a living tradition, with a sense of continuity stronger than elsewhere. It seems therefore in the fitness of things that Madras should become the seat of the new organisation."

"I may express in this place my confidence that lovers of Indian culture from this but also from other parts of our large subcontinent will see with me the vital purpose of such initiative at this historical juncture and help in what is an obvious investment in India's spiritual leadership and cultural standing in the society of nations."

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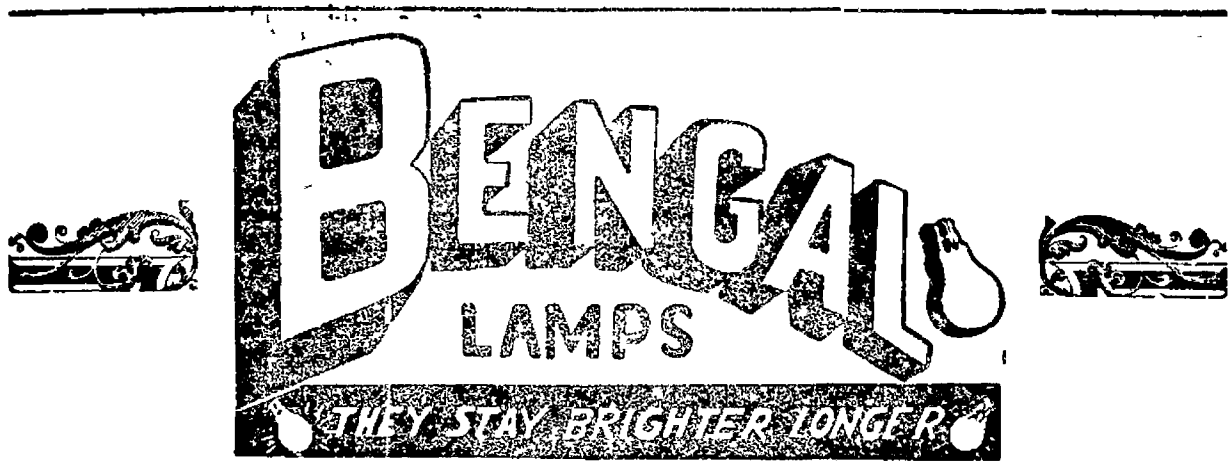

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The practice of Yoga which originated as a Physical preliminary to Spiritual attainments has now been adopted in many contries purely for the physical and bodily benefits to be derived therefrom. Such an approach to Yoga is not uncommon in India itself. The following general introduction to Yoga addressed mainly to American women by Aline Bernstein under the heading "The Truth About Yoga" is of great interest.

"There is a fine clear common sense to the physical exercises of Yoga. The exercises are at once simple and profound, described in Sanskrit as "skill in action." Although they are only a step in Yoga philosophy, I believe they can be a valuable contribution to Western life. There is no easy road to the knowledge and practice, but at end of the road is *balance, peace, and beauty*, and along the way is a remarkable self-discipline that can be translated into every phase of your life.

It is imperative to have the right teacher. The rhythms and forms of the positions and breathings and body exercises must be properly taught, for improperly performed they will cause harm. Once learned they are yours forever. It is possible to learn some of the forms from a book, but I believe it cannot be safely learned without a teacher.

Yoga goes back into antiquity, the earliest evidence according to Mueller is six thousand years old; some archaeologists claim they have made findings dating back ten thousand years, a long time ago; so long that you wonder what bearing it can have on our life today. Well, it means as much to us now as the fundamental truth that to live we must have self knowledge and self-respect. You cannot perform fine music on a faulty instrument, one that is out of shape and out of tune; so you can give a better performance of life if your instrument of life, your body, is in good condition. I do not want to minimise the power of the spirit and the mind. Genius has carried itself far beyond the confines of the physical, has surmounted the insurmountable. But we are not all geniuses, and a fine, upstanding, healthy body, functioning smoothly under all conditions and at all times, will prove to be a treasure worth far more than the price you pay for it in time and effort.

The work must be approached with honour and pursued with concentration and intensity. Any slackening or cheating hurts nobody but yourself. There is never any need to put up a front or make a false impression. You cannot feel your teacher The relation between Yoga teacher and pupil is a true one, built up of mutual respect, and with neither false superiority nor false humility. The teacher has knowledge and the student comes to learn. You take the work only when you are ready for it and the teacher gives you the exercises at the proper time in your progress There is no failure unless you give up, everybody can make it, some more easily than others, and the performance of every exercise, no matter how far from perfect, is a step in advance, a step toward attainment The exercises are difficult but not violent, the result is the strengthening of the natural flow of lines of the body, with no over-developed muscles and unsightly lumps; and they are a pleasure to perform.

I find my bedroom the best place to work. All the equipment needed is a soft floor mat that can be easily rolled up and put away in a closet or under the bed, and access to fresh air and water. Yoga must be practised with cleanliness, so we learn a new use of air and water, nature's great purifying elements. I have a crowded life, but I make time for at least half an hour's work every day before breakfast, and another half an hour at night, before dinner or bed. Get up earlier, or go to bed later, that half hour of work is far better for you than the extra half hour of sleep The headstands and the breath-work are wonderful at the end of a day; a few minutes of work, and tension is relieved, nerves smoothed out and all the little pieces into which you have been shattered come together again. You are once more contained in yourself. It is not a panacea, does not cure all, but it is preventive medicine against a lot of our daily ills; and with the healthful balance of the body, and good physical habits, you will find a new mental energy and repose!"

So says an intelligent American woman. But recently in Mysore, a few Indians holding responsible positions are said to have passed damaging remarks against this great means of physical culture. We are ashamed to think that any so-called educated Indians should have become so ignorant, so denationalised, so degenerate, as to hold such opinions. We do not wish to mention their names and make them the objects of public contempt.

Ed.

A PRESIDENT'S WEALTH

The common man's President had died uncommonly wealthy. His executors assessed his gross estate, before expenses and taxes, at $1,940,999. Nearly half that amount he had inherited in stocks and bonds from his mother; another half-million was soundly liquid in bank accounts, additional securities and U.S. Treasury bonds. Hyde Park property (including $110,520 worth donated to the nation) and the famous stamp collection (auctioned for $212,847) were other principal assets.

With meticulous care the list recorded F.D.R.'s modest possession of $133 in cash on the day of his death. Last year's royalties on *The Public Papers and Addresses of Franklin D Roosevelt* published by Random House in 1938, amounted to a mere $13.50. Alumnus Roosevelt's $500 investment in the Harvard Club of New York had dwindled in value to $350. Typical debt: $22 for Hyde Park seed, $72 to a British stamp dealer, and $8.88 for newspapers.

In the final accounting, attorneys' fees, executors' commissions, administrative charges and funeral expenses would subtract a $200,000 chunk from the estate. Estate taxes would take out considerably more. But the remaining fortune made F.D.R. the second richest U.S. President.*

* George Washington left a fortune estimated at over $5 million, Lincoln only $110,000. Ulysses S. Grant struggled out of bankruptcy only by selling his memoirs, finished but a few days before his death. Roosevelt I's $810,706 estate formerly ranked second to Washington's.

MECHANICAL BRAIN

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JUMBLE OF WORDS

II

"We cannot hand our entire economy into the hands of the State nor, on the other hand, can we leave it entirely to private enterprise." Coming from the mouth of the Chairman of an All-India Economic Conference, the words seem puerile. In Moliere's French play the newly-rich merchant wanting to be made a gentleman engaged a teacher of literature, and when asked after the first lesson the distinction between Prose and Verse, replied, "Whatever is Prose is not Verse, and whatever is Verse is not Prose." Beautifully clear, is it not?

Our entire economy is never left entirely to private enterprise. There is always some kind of Government protection or aid, control or supervision, except in cases where things are running smoothly for the time being.

And to say, "we cannot hand our entire economy into the hands of the State", is rather pompous. Nobody hands over anything to the State if he can help it. But if the Government, or the concerned Member of it, happens to be a victim to half-baked economic theories, and has the power to mould his electorate to give him a free hand, he will take over anything or everything whether you will or not, as Russia has done, as the Labour Government is doing in England, as Roosevelt did to some extent in U.S.A., and Truman sought to do and has given up the attempt owing to the precariousness of his following, and as the Madras Ministry is seeking to do with regard to Cotton and Transport.

In Mysore we have got examples of all the three kinds; economic concerns which are entirely Government managed, concerns over which Government has got a substantial hold, and private owned concerns, in which Government interferes only under the Factory and Labour and other general laws. There is not much to choose between one kind and another.

The Railways and Bhadravathy Iron Works are Government owned. Over-crowding, corruption, indifference to public complaints, and widespread pilfering of goods entrusted, characterise the Railways. The Iron Works, "State" managed, are as unhelpful to the State's public as the foreign-owned Gold Mines. At a time when the State's public have got the right to look to it to meet their needs, it is making itself practically useless to the public. Since you are forced to use its products in the absence of foreign competition, you have to go to the "black market" to find them, and cannot get direct from it. The Silk Filature is Government owned, and its prices are only 800 per cent more than pre-war!

The Sugar Company and certain others are supposed to be public owned, but are managed by Government officials. There is not much to be said either in favour of the quality of its product or the fairness of its price; and its effect on the Jaggery market is simply poisonous. While the Tobacco Company, another public company under the direction of Mr. Appadore Mudaliar, the new Industrial Advisor to Government,—what does the name mean except a higher pay to the incumbent?—is dying a slow death.

The Cotton Mills, the Krishnarajendra, Maharaja's and Binny's Mills are public owned. In the Binny Mills there is some

attempt at quality in the products turned out. In the Maharaja's Mills there is an effort to keep up to the standard of the Bombay goods. But in the Krishnarajendra Mills goods, panches, saries, towels, are produced not for men but for beasts. Even though the word "untouchable" should cease to be applicable to the Depressed Classes, it could not cease to continue in the Dictionary because it would be applicable to the products of the Krishnarajendra Mills.

The purpose of economic enterprise is not to bring money to the individual or the Government, but to meet the needs of the public, honestly, efficiently, and so as to leave the customer satisfied. Human rights require that the individual should be free to undertake such enterprises as he can, and the Government should take up only such of them as are beyond the means of individual public, or as are of vital interest to the general public.

Government itself is something like a corporate body appointed by the public to keep peace and order, to dispense justice, and to look after its general interests. For it to take over all economic enterprise under the specious plea of nationalisation is to misuse its power and reduce the bulk of the public to slavery. The management under State-ownership will not be by men drawn from the Moon with superior powers, but men drawn from the public just as in the other case. But they would not have either the stimulus of competition or the incentive to honesty and efficiency. The State would then cease to be a collection of free citizens pursuing their callings according to their means and aptitudes, but a huge concentration camp consisting of overseers and slave labour. Nationalisation would thus bring in a degraded state of human society.

(To be continued) *Editor.*

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A PERT QUESTION

A Mother had been lecturing her small son, stressing that we are in this world to help others. He considered this for some time, and then asked somberly, "what are the others here for?"

* * * *

"Do you believe in clubs for women? a friend once asked W. C. Fields. "Yes," replied Fields, "if every other form of persuasion fails."

* * * *

"Tact is the knack of making a point without making an enemy."

* * * *

Growing old is no more than a bad habit which a busy man has no time to form.

A GOOD MOTHER

John Wesley, the founder of Methodism, used to recall that as a youth his behaviour often displeased his father. His mother was more forbearing. "How can you have the patience," exploded the elder Wesley, "to tell that blockhead John the same thing 20 times over?"

"Why," replied Mrs. Wesley, "if I had told him but 19 times I had wasted my breath!"

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A TIP TO OUR AMERICAN AMBASSADOR

Lord Inverchapel, still aglow with memory of his arrival as Ambassador last May, gave Manhattan banqueters an echo of his surprise at U.S. diplomatic conventions. "I presented a letter of credence to the President," said he, "and of course I had to have the speech that goes with it. It was full of cliches and would have been a terrible thing to read, but then I discovered that I didn't have to read it. All we did was to shake hands! I presented my letter and the speech, and then I found I didn't even have to listen to the President's reply. He gave me a copy of it, and that was all there was to it!"

TO TEACHERS

"I wish that I could persuade every teacher in an elementary school to be proud of his occupation—not conceited or pompous, but proud. People who introduce themselves with the shameful remark that they are "just an elementary teacher" give me despair in my heart. Did you ever here a lawyer say deprecatingly that he was only a little patent attorney? Did you ever hear a physician say, "I am just a brain surgeon"? I beg of you to stop apologizing for being a member of the most important section of the most important profession in the world. Draw yourself up to your full height, look anybody squarely in the eye, and say, "I am a teacher."

"If I had a child who wanted to be a teacher, I would bid him Godspeed as if he were going to a war. For indeed the war against prejudice, greed and ignorance is eternal, and those who dedicate themselves to it give their lives no less because they may live to see some fraction of the battle won."

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(Continued from a previous issue)

(xviii) "ಸ್[illegible]ನಾನುರೂಪೈಕರೂಪಾಽಚಿನ್ತ್ಯಾಧಿವ್ಯಾದ್ಭುತ, ನಿತ್ಯನಿರವದ್ಯ, ನಿರತಿಶಯೌಜ್ವಲ್ಯ, ಸೌನ್ದರ್ಯ, ಸೌಗನ್ಧ್ಯ, ಸೌಕುಮಾರ್ಯ ಲಾವಣ್ಯ ಯೌವನಾದ್ಯನನ್ತಗುಣನಿಧಿ ದಿವ್ಯರೂಪ"

"His Transcendent Form is what is desired by Him (It is more desirable than even the God-Essence). It not only does not veil the self's nature but it is adapted to the growing of the experiencing of the Lord's nature. It is free from the six vicissitudes It cannot be thought of as similar to anything else. It is incomparable or it is *aprakrita*. It is every moment quite new and hence it is productive of wonders. It is ever flawless, that is, it is always for the purpose of the devotees. Its brilliance is such as to make every other brilliance fade before it. Its limbs are beautiful. It makes all things fragrant. It possesses the softness of blossomed flowers. It is all loveliness and is always youthful. It is the seat of such innumerable qualities. O Thou of such a Transcendent Form!"

(xix) "ಮುನ್ನೀರ್ ಜ್ಞಾಲಮ್ ಪಡೈತ್ತವೆಮ್ ಮುಕಿಲ್ ವಣ್ಣನೇ" (Tiruvaimozhi III 2-1). "O our Cloud-hued Lord who created the earth with all its three waters, namely streams overground, springs underground, and rains heavenly."

(xx) "ಆತಿಯುಮಂಜೋತಿಯುರವೈ ಅಜ್ಞ್ಞವೈತ್ತುಜ್ಞ್ಞಿರನ್ದು" (Id. III. 5-5). "Born with His Form Eternal-Bright, unaltered in the least."

(xxi) "ಕಣ್ಣವರ್ ತವ್ಮನಮ್ ವಳಜ್ಞ್ಞಮ್" (Perumal Tirumozhi II. 3-23). "Whoever sees that form, he will give up his heart to it."

(xxii) "ಪೇರಿನ್ಬಮೆಲ್ಲಾಮ್ ತುರನ್ದಾರ್ ಕೊಳುದಾರತ್ತ್ರೋಳ್" (I Tiruvandadi 5-42). "House-holders choosing to worship his unique arm and be blessed, spurned all other great bliss they possessed."

(xxiii) "ಎಣ್ಣುಮ್ ಮೊನ್ನೆರುವಾಯ್" "That golden Transcendent Form fit for meditation." As it is very loveable it is called the golden Transcendent Form and it manifests the Eminent Self's-Essence.

(xxiv) Commencing with "ಕಣ್ಣೈಕಾಲ್ತೊಯಶೆಯ್ಯ ಮುಲರ್ಕಳ್", Saint Nammalvar describes that by the combination of the All-Transcendent limbs and the figure, the form is like a lotus-pond full of blossomed lotuses sending out waves of fragrance . . . . . The Transcent Form is hence such that in respect of those who approach it, it relieves them from all the sufferings of samsara and all other griefs.

(xxv) Saint Parakala in his Hymn No. 3. v. 1. describes the Lord's All-Transcendent Form as always glowing with attractive attributes.

Regarding the Lord's Weapons and Ornaments the Vishnu Purana has a chapter formally designated the Astra-Bhushanadhyaya (I. 22. V. 65-74.) In token as it were, of its being the support of all, the Lord is adorned with weapons and ornaments, these weapons and ornaments consisting, primarily, of Angels invested with agency over the various departments of the Lord's Realm, and comprehending, secondly, the totality of souls and bodies, in the universe.

(d) The Lord's All-transcendent Form is associated with a five-fold manifestation, distinguished respectively as

I Paratva—the Manifestation Supreme—is the Form in which the Lord is, for the enjoyment of the Eternal Angels and the Freed Souls, pleased to manifest Himself in Sri Vaikuntha.

II Vyuha—the Manifestation Operative—is that form which, as Sankarshana, Pradyumna, and Aniruddha, the Lord assumes in view to the Evolution, Sustenance, and Dissolution of this Lower Realm: the protection of straying souls: and the blessing of devotees.

III Vibhava—the Manifestation Distinctive—is infinite in the number of its forms.

(To be continued)

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
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WORTHLESS GHEE

Mr. J. L. Joglaker, has written the following letter to Dr. Gilder, Minister for Health and Public Works, Bombay, on the question of the harmful effects of "Vanaspati Ghee" on its users.

So far as Maharashtra or Bombay Presidency is concerned, the first article on Vegetable Ghee by Dr. N. N Godbole of Berlin University appeared in the 'Kirlosker,' Magazine for June, 1946. He is a scientist of wide reputation, at present serving as Professor in Benares Hindu University. The nutritive value of this ghee as found out by him is according to the following order of merit.—

(1) Butter, (2) Ghee, (3) Coconut Oil, (4) Til Oil, (5) Ground Nut Oil, (6) Pig's fat, (7) Pig's Medha, (8) Vanaspati Ghee.

It will thus be seen that the Vanaspati Ghee stands last !

2. As experienced by Dr. Godbole, since this Ghee has come into use, it has caused Dycentry and Dyspepsia all over the country. When its bad effects were seen in the Indian forces, the use of it, though indispensable, has been stopped. This fact is enough to prove that the so-called Vanaspati Ghee is injurious to the health of human beings. It is stated by the Doctor that the heat required by the human body for digestion is 37 deg. centigrade and the heat required for melting of the present ghee in the body is considerably more than the heat of the body. In India Ghee mixed with Hydrogen requirs more than 37 deg. centigrade heat for melting point. On account of the excess heat thus required for melting the artificial ghee consumed, it is not absorbed or melted in the body and proves fatal to other digestive juices of the body and is excreted from the body as waste i.e. without being digested. In this connection an article has appeared on page 26 of the 'Arogya Mandir' Magazine for July 1946, published under the auspices of Shree Dhutpapeshwar, Ltd., under the heading 'Nakali Toop Hanikarak i.e., harmful.' This article is based on the article in the 'Kirloskar' Magazine referred to above. Again in the 'Arogya Mandir' issue of August 1946. Dr. K. S. Mhaskar, M.A., M.D., B.Sc., has taken great pains to write an article Nakali Toop Apayakarak Naheen i.e., not harmful.' His view is just contrary to that of Dr. Godbole and people have become sceptic about the use of it. His defence is based on the authority of the two scientists. Dr. Patwardhan and Dr. Navi of Goverdhandas College, Bombay. Dr. Mhaskar has more reliance on the authority of these Doctors than of Dr. Godbole. This matter was discussed in the Indian Science Congress held in January 1946, In this discussion, Dr. Godbole, Dr. Patwardhan, Dr. Navi, and other scientists had taken part. As regards the nutritive value, as given in the original article in 'Kirloskar issue referred to above nobody including Dr. Patwardhan, Dr. Navi, on whom Dr. Mhaskar has mainly relied, disagrees, and it is not understood why so much has been written in favour of this artificial ghee by Dr. Mhaskar. Not only this but as to its bad effects on mice and worms, as experienced by Dr. Patwardhan, Dr. Godbole and Miss D'Souza (Bangalore) there is no disagreement between them.

3. The melting point of the several ghees as stated in the August issue of Arogya Mandir by Dr. Mhaskar are as follows:—

	Degrees centigraee
Butter (Cow's)	31
Butter (Buffaloo)	33
Margarine	32
Ghee (Cow)	25
Apurna Nakali Ghee (Dalda)	39.5
Vanaspati Lion Brand	40.2
Swastika	39.2

PURNA NAKALI GHEE

(Prepared from diffent oils)

From Groundnut oil	69
„ Coconut oil	46
„ Cotten seed oil	63
„ Karad oil	62

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
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5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
7.	Small-pox and its treatment in Vedic Times	0—2—0

whereas the melting points of the oils themselves range from 27 degrees to 33 degrees centigrade. The difference between 'Apurna Nakali Ghee and Purna Nakali Ghee' is not understood. It will however, be seen that the melting points of the oils and real ghee are considerably less than those of Apurna and Purna Nakali Ghee.

4. In this connection please see an article 'Vanaspati Ghee' written by Mahtma Gandhi in "Harijan" of 14th April 1946. I am of opinion that at least several precautions suggested in this article should be brought into effect immediately. If, as stated in the article, Government, due to some reasons, cannot actually ban the manufacture of 'Vanaspati' altogether, it must at least be brought under strict control.

5. From the religious point of view, the strict vegetarians should not use this ghee which is styled as 'Vanaspati Ghee' thus misleading the religiously minded people who will not bear the idea of using this ghee which is purified by the use of the oil of Shark fish, as stated by Dr. N. N. Godbole. At least the people should not be deluded by the wrong misnomer "Vanaspati Ghee". The dealers should have the honesty to state the facts clearly and not style the ghee as purely Vanaspati and advertise it as strength giving when it is harmful and the least nutritive.

6. Again see the article under the caption 'Danger of Vanaspati' by Mahatma Gandhi in the "Harijan" dated 14th October, 1946. In this article, Mahatma Gandhi has warned to ban this ghee, as it will cost the nation its health. Lastly he has stated that anyone who deceives people in this regard or countenances the fraud is an enemy of India. The other day I read this question discussed in the Central Assembly and a Committee has been appointed on it. It has, however, been promised that no more factories of 'Vanaspati Ghee' will be opened. I have nothing to say if the merchants who manufacture the 'Nakali Ghee' will gain or lose by the action by Government. My only contention is that the public should not be deceived by concealing the facts from them.

7. In the light of the circumstances explained above and with due weight to Mahatma Gandhi's opinion, I would request the Health Minister to consider the above facts and take immediate action as regards the several suggestions made by Mahatma Gandhi in his "Harijan" issue of April 1946. The most important action immediately required, is to force colouring of this ghee so that it will not be adulterated with the pure ghee, prepared from the cow and buffello milk If this is done the strict vegetarians will think twice before Nakali Ghee is used and the other public will take a hint as regards its nutritive value etc.

* * * *

But there seems to be nobody in our Government to take action in the matter.

Ed.

SUPPRESSION OF CIVIL LIBERTY

Mr. T. S. Rajagopaliengar, M.A., LL.B., writes:—

We are lately seeing prohibitory orders being promulgaged not in one or two places but almost throughout the State.

In this age of great mass efforts and people's awakening, the liberties of opinion and assembly are as important as those of person and dwellings. In order that larger masses of men may translate their keen interest in State affairs and economic management into organised effort to remove existing evil, they must in no event be robbed of their precious freedom to talk and to organise.

It looks as if prohibitory orders are visiting all the places that the Congress President is visiting, only preceding him. Has not this affected and infringed the liberty of all the seventy-two lakhs of people. If any one makes a seditious speech, there is the ordinary law to take care of him. Why should there be this unjust mutilation of the ordinary rights of man? It is scandalous that one is to take permission to organise a meeting. It effects all of us intimately and mere self-interest would prompt us to combat this suppression. It is no use that Government taking action under this worn-out armoury when there is so much awakening and when the era of a vigorous nationalism has ushered in.

A GOOD COUPLE

Mark Twain's habit of swearing was revolting to his wife, who tried her best to cure him of it. One day, while shaving, he cut himself. He recited his entire vocabulary, and when he was finished, his wife repeated every word he had said. Mark Twain stunned her by saying calmly: "You have the words dear, but you don't know the tune!"

The Rationalist.

Monday 20-1-1947.

JUMBLE OF WORDS

III

Another contribution of the All India Economic Conference Chairman is in the field of labour. He says that "the cost of living had not ceased to rise, and that labour was thoroughly apprehensive of the future. The advent of popular Governments had excited their aspirations and it had made them impatient to a degree. He felt that the situation in the country would change drastically, and the old type of labour leadership could not hold labour much longer. If labour was not satisfied, spontaneous action would take place all over India, and a new type of virile, daring and uncompromising leadership would take control of India's labour forces. He felt that they might even press for the establishment of a socialistic if not a communistic State. In India a peasants' and workers' Republic might well be their political goal."

The words are not the harrowing dream of a man who has eaten an undigested cucumber, nor the reckless cry of a communistic hireling, but the meanderings of the helpless mind of an unintelligent and impractical economist.

One would expect him to reason out whether the rise in the cost of living was just or unjust, wheather it was due to muddle-headed administrators or was unavoidable, and suggest what drastic steps have to be taken in order to lower it to the capacity of the average citizen.

But instead he says that the increasing cost of living has made labour apprehensive, the popular Governments have made them excited and impatient, and that if labour was not satisfied, labour-leaders might become extremist, and bring about a peasants' and workers' Republic.

Increased cost of living has made life hard not only for labourers but for almost the whole of society, excluding the high officials and the corrupt class of lower officials.

Is it the duty of Government to check and reduce the prices, or race alongside and go on providing every section of society with increasing income in order to cope with the increasing prices? Government treasury is not an *akshayapatra*, and national wealth is not an inexhaustible oil well for each citizen to stretch his bucket and take his fill.

And is there a limit to the demands of labour leaders, who live not as labourers but as agitators, and can thrive only so long as they continue to agitate for more and more? And if they become extremist, is there no remedy? If a citizen becomes mad and runs amuck is there no remedy?

The economist speaks of bringing about "a workers' and Peasants' Republic." What does he really mean? Will workers and peasants appoint a Joint Republic, and which of them will preponderate in it? Or will workers have one republic, and peasants another republic? Or will they have a Muslim Workers' republic and non-Muslim Workers' republic, and Muslim peasants' republic and non-Muslim peasants' republic? Are republics like Chambers of Commerce or labour Federations? And what about teachers, and Secretariat clerks, and Postal Employees, railwaymen, and Women, and students? Won't they also become extremists, and establish a teachers' republic, students' republic, and Womens' republic? We do not say lawyers, because lawyers will be found everywhere to hold offices and run the republics!

And does the economist think that a workers' and peasants' republic will make every man prosperous, every man free, every man happy?

It is sheer idiocy for any one, leave alone an economist, to think so. People who talk of a workers' and peasants' republic as though it were a new kind of heaven, speak from vague hearsay about imaginary things supposed to exist in Russia. But our readers may take it that there is nothing in Russia for any one to dance about. The reality is drab enough and miserable enough, as the following brief pictures by a leading Russian State official will show. Speaking of the position of officials and the Government, he says;

"The Russians have a word for it, Vlast—"the power". It means the supreme authority. But it means a lot more: Stalin, the Politburo, the secret police, Stalin's favorite courtiers, with or without titles. To the average citizen, moreover, the word

has overtones of awe and resentment, suggesting the immeasurable distances which separate this powerful elite from common folk."

"The few of us who represented the *vlast* in our Sovnarkom, perhaps 30 men in all, were cut off from lesser officials and employees in a lot of ways. We had our own floor, as hushed as a church, policed by NKVD men of officer rank. Our spacious offices were insulated by double sets of doors to prevent eavesdropping. We were served good breakfasts and suppers at our desks, free of charge, and had our own dining room for other meals at ludicrously low prices. Most valuable of all our privileges was access to the Kremlin Hospital and the Kremlin Pharmacy, at a time when doctors and medicines were almost unavailable to the public."

"At about 11 a waitress brought me my breakfast: two eggs, some stewed meat, white bread, butter, a glass of hot tea, several lumps of sugar, a few cookies. Everything except the eggs and the tea was clearly of American lend-lease lineage."

"The waitress was a neatly dressed woman in her middle 30's. There was something in her pinched features which led me to curb my appetite. I left one egg, a little meat, some slices of bread and a piece of sugar, as if it were more than I could eat. When I rang, my secretary came and carried away the tray. A little later, in bringing me some paper to sign, she fidgeted at the desk for a moment."

"I'm ashamed to say it," she said, "but I took the liberty of eating what remained of your breakfast. Please forgive me...it's so hard to keep alive."

"I'm glad you did," I replied. "But frankly, I was thinking that the waitress...."

"But Lisa and I have an understanding," she interrupted. 'One day I take the leftovers, the next day it is her turn....Hunger is a terrible thing. It's stronger than shame."

"Thereafter throughout my months at the Sovnarkom I ate only half a breakfast, leaving the rest for Lisa and my secretary. Lisa, I learned, took her share home for her two small children!"

Does the Economics Professor promise us, or threaten us with such a republic?

Editor.

H. H'S ANNOUNCEMENT

Rao Bahadur M. Ramaswamy writes :—

It is usual for the Rulers of Mysore to keep their State always in the forefront of the Country with reference to any Political or Social reform to be introduced in the State. It is the late Sri Chamaraja Wadiyar Bahadur of blessed memory, the grand-father of our beloved Sovereign who inaugurated the Representative Assembly about sixty-five years ago to associate his subjects with the administration of the State without any request from his subjets. Following his beloved and august father the late Maharaja Sri Krishnarajendra Wadiyar Bahadur one of the most enlightened rulers in the Country, established Legislative Council and gave further set of reforms to the Representative Assembly.

Our present august Sovereign has rightly said that "the torch of constitutional progress has been handed down to me as a family heritage" and it is "my ambition to ensure that its light did not grow dim but it will burn ever brighter with the passage of time."

Taking all this into consideration His Highness the Maharaja who has pledged himself as one of the greatest constitutional Rulers of the Country, has assured his people at a most opportune moment that his gracious attention is engaged deeply how best his subjects are to be further associated in the administration of the State.

Having as his Dewan one of the ablest statesmen in the person of Sir A. Ramaswamy Mudaliyar, right it is His Highness has asked the Dewan to advise him about the form of Government to be established in future after consulting the various sections and classes of his people.

Now great responsibility has fallen on the shoulders of all political leaders and the people of the State. Care must be taken by all people of His Highness the Maharaja in making proposals of political reforms that not only all the progress attained in the State in various branches of administration is sacredly allowed to advance but also should we preserve our antient culture and Rajadharma whatever form of democracy we may have in future Government.

SRI BHAGVADGITA AND MAHATMA GANDHI

Mr. R. Tirunarana Iyengar writes:

The preaching in the evening prayer assemblages held in Noakhali, East Bengal, manifests the Gita-life that is being lived by Mahatma Gandhi. Here is a verification from the Gita. This is the Lecture of the late Professor M. Rangacharya on verse 15 of Chapter XII. Vide p.p. 392-93, Vol. II, Bhagavad-gita Lectures.

यस्मान्नोद्विजतेलोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यस्स च मेप्रियः ॥

"He, through whom the world is not unpleasantly excited, and who is not agitated by the world, who is free from joy, impatience, fear and agitation—he too is dear to me.

"The *bhakta* does not make the world tremble before him, nor is he afraid of the world. Any one, who disturbs the world or is disturbed by it, is lacking in mental poise and equilibrium. Suppose you acquire power and influence so as to command men, money and things, and thereafter use them to make the world afraid of you; is it the best use to which you can put your power and influence? Will not the world consider you as a tyrant? The man who is actuated by love cannot make the world tremble before him in any circumstances. Equally it is clear that he cannot turn away from the world in fear or disgust. Being free from selfishness, he is not afraid of any one. And being actuated by love towards all, he cannot be disgusted with the world. If the world is not what it ought to be, if it appears to him a sorry scheme of things, then the *bhakta* will not abandon it in a fit of disgust. He will try to remould it nearer his heart's desire. Suppose you are a philosopher living a life of purity and strength. And you see around you all kinds of weaknesses and impurities. If your attitude is really one of love towards the world, you will try to improve it. Thus the man, the mainspring of whose conduct is love towards God and men, cannot make the world afraid of him nor become terrified of the world himself.

"The *bhakta* is further described as one free from joy, impatience, fear and agitation. All these are due to selfishness. *Harsha* or joy is the result of self-satisfaction. Success in life, the acquisition of wealth, power or fame, any of these may exhilarate you. The true *bhakta* however will not be unduly excited by any of these. Being free from *raga* and *dvesha*, desire end aversion, he will not seek particularly such pleasant types of excitement. It follows that he will be free from *amarsha*. That is, he will bear his disappointments bravely and will not fret and fume at them. And he will not envy the success of others. All this, again, is due to selfishness. Disappointment arises only when we expect a great reward and fail to get it. And envy is another name for the pain that we feel at the sight of success of others. If we do our duties in the faith that we are not entitled to the fruits of our labour, then neither disappointment nor envy will ever trouble us. Fear also is a child of selfishness. It is a self-regarding instinct which causes fear. We are afraid because our interests may be endangered. No one, who holds God to be the only Proprietor in the universe and is actuated by love towards all, can feel afraid at any one or any thing. Love overcomes fear. The term *udvega* denotes all kinds of unpleasant mental excitement. The *bhakta*, being free from selfishness, is also free from all mental and emotional disturbances that arise from selfishness—joy and pain, fear and agitation."

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(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst Commissioner.)

(Continued from last issue).

(iv) Antaryamitva—The Manifestation Pervasive—is the Manifestation which is characterised as the Lord's being immanent in and controlling all.

(v) Archavatara—The Manifestation Worshippable—is that Form of the Lord, in which, the Lord is pleased, without any kind of limitation as to times, places, or persons, to be present and manifests Himself to all in temples and houses.

(vi) The following are some of the texts—

(i) ಮಮಪ್ರಕಾರಾಃಪಂಚೈತಾಪ್ರಾಹುರ್ವೇದಾನ್ತಪಾರಗಾಃ
ಪರೋವ್ಯೂಹಶ್ಚವಿಭವೋನಿಯ-ನ್ತಾಸರ್ವದೇಹಿನಾಮ್ ।
ಇತ್ಯೇವಂಪಂಚಧಾಪ್ರಾಹುರ್ಮಾಂವೇದಾನ್ತವಿದೋಜನಾಃ ।
(Vishvaksena Samhita)

(ii) Sage Kuranatha says in his Hymn to Varadaraja V. 18.—as follows:—

Whether Thy All-transcendent Form is 1. what is ever seen in Heaven; or 2. what is seen in Thy play of evolution, sustenance and dissolution of the worlds; or 3. what is seen in Thy Incarnations as god, man, beast or even as fixed things; or 4. what is ever worshipped in Public Shrines or in the homes of Saints; or 5 what is ever transferred into the shrine-like hearts of Saints; whatever Form Thou mayest take, Thou shinest ever full with Blest Lord-marks to Saints. But to those souls who lack the saintly spirit, it is *otherwise*.

(iii) "ವಿಭವೋಽಪಿತಥಾಽನನ್ತಃ" [Same as (iii).]

(iv) "ಯ ಆತ್ಮಾನಾಂ ಅನ್ತರೋಯಮಯತಿ" (Brih. Up)

(v) "ಅನ್ತಃ ಪ್ರವಿಶ್ಯಶಾಸ್ತಾಜನಾನಾಂಸರ್ವಾತ್ಮಾ" (Taitt. Up)
"who dwells in, and controls souls and thence is called all souls' Soul."

(vi) ಶಾಸ್ತಾವಿಷ್ಣುರಶೇಷಸ್ಯ ಜಗತೋಯೋಹೃದಿಸ್ಥಿತಃ
(V. P. I. 17-20.)

"The Omnipresent rules all souls, seated in their hearts."

(vii) ಅನ್ತರ್ಯಾಮಿಸ್ವರೂಪಂಚಸರ್ವೇಷಾಂಬನ್ಧುವತ್ಸ್ಥಿತಮ್ ।
ಸ್ವರ್ಗನರಕಪ್ರವೇಶೇಽಪಿಬನ್ಧುರಾತ್ಮಾಹಿಕೇಶವಃ ॥"
(Vish. Samh.)

"The All immanent Essence is like a universal friend. As soul befriends souls, the Lord of the Evolving and Involving Powers entering even their heavens and hells.

5. The word "ಶರಣಮ್" excludes those who are adherents of other means.

Note: 5. ಉಪಾಯೇಗೃಹರಕ್ಷಿತ್ರೋಶ್ಚಶಬ್ದಶ್ಶರಣಮಿಷ್ಯತೇ ।
ವರ್ತತೇ ಸಾಮ್ಪ್ರತಂಜೈಷ ಉಪಾಯಾರ್ಥೈಕವಾಚಕಃ ॥

Though the word "ಶರಣಮ್" has the three meanings of means, house, protecting or protector, the contextual meaning is 'means'. The action of the means is the acquisition of what is desirable and the obviating of what is undesirable. The desired end here is Moksha. The means ("ಚರಣೌ ಶರಣಮ್") to attain this salvation is His lotus-feet, that is God Himself. Asylum in Aim is taken as the means to salvation. This means not only heals all ills but also procures moksha to the refugee and is unfailing Further here the end and the means are one and the same. As such it is quite distinct from the means in which the end is different from the means. God as the means is *Siddhopaya* while *upasana* as the means is *Saddhyopaya*.

6. The word "ಪ್ರಪದ್ಯೇ" excludes those who say that adoption of the means is the means.

Note: 6. "I take refuge in the asylum giving Holy-Feet of the Lord" is what is signified by "ಪ್ರಪದ್ಯೇ." This indicates the determination of the qualified person who adopts Siddhopaya (God as the means.) The adoption of the means cannot therefore become the means.

7. The word "ಶ್ರೀಮತೇ" excludes those who deny that the subject of attainment is a ಮಿಥುನ.

(To be continued)

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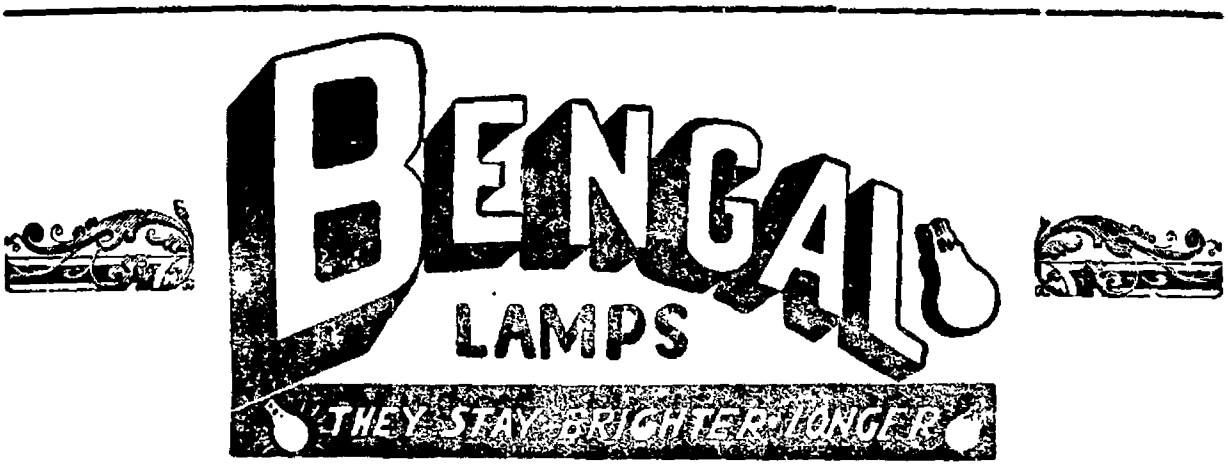

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RUBBER INDUSTRY

By A WORKMAN

It's like this; it all starts in the stock rooms, where the crude-rubber sheets come in. When they arrive they look sort of outlandish; they're packed in some matting, and they smell different from crude rubber. When the sheets are brought to the mill room they've got to be broken up For this they're fed to the mills by the mill hands. There are mills and mills in a long row, and it's very hot in the mill room, because the rubber gives off an awful heat and a burning stench and an angry crackling when it's broken up The rolls turn and turn and take the rubber between the b te and chew it and chew it and chew it When it's been through several mills it comes out all sizzling hot and angry, but it's a soft, pliable, tacky mass. It's really that funny way uncured rubber has of being tacky and sticking to itself which makes it different from any other stuff and which is at the base of the whole blessed rubber industry. If green rubber wasn't sticky and tacky, how could you build tyres by just sticking one layer of plies on top of the other? Well then, when the rubber is broken up it has to be cooled off in water before it goes into the big Banbury That's the mixer where it's mixed with all the different stuff the compounders have cooked up in their compounding room. Mostly sulphur and lead and carbon black and a few other things with ten-syllable names. Some are necessary for the curing, some for the colour, some to make it harder, or softer, or more plastic, or more resistant; some are called accelerators because they shorten the curing time, and some softners or stiffeners or anti-oxidents or fillers; I could never get it all into my head, and what little I know I heard from Ken, in later years, when he went to school and was showing off with his learning

When the rubber comes out of the Banbury it's what they call plastic. Next it goes into a three-roll calendar where it's squeezed into a strip of fabric. The calendar men call it frictionising: our casings are made of this fabric. The tubes, naturally, are handled differently. To make tubes, the stuff is passed through a tuber that's something like a mechanical worm over which the heated rubber is pressed to make it hollow. To keep the inner walls of the tube from sticking together, soapstone is blown into it. There is soapstone everywhere in a rubber plant, because the darned stuff always wants to stick to itself until it is cured or vulcanised, and that comes only at the end. Today they make a liquid soapstone solution, and that is fine, though there is still plenty of soapstone flying around. But when I first came to Akron the dust, or snow, as the boys called it, was something awful. You got soapstone in your hair, in your eyelashes, inside your overalls, in your food, in your nose, in your lungs. If Jim hadn't got so much soapstone in his system during the early years, I wonder if he'd have had to die of a simple chest cold before he was forty.

When the coated fabric comes from the friction-iser it goes upstairs where the girls splice it into the right length for the plies. It is not so long ago since the girls brought the stock to each tyre builder, and sometimes a guy had to wait an awful long time. Now it is mostly taken there on the belts. Then comes the turn for us tyre builders. Each man stands behind his revolving drum and gauges the speed of it with a foot pedal. You cement the drum and run on the first band and heel it down tightly with the heel of your hands. That is ticklish work and has to be done very exactly so that every fold comes out even; you stich it down and put on the next ply, swab it with solvent, stitch it down, one ply after another, and the last goes over the bead and has to be hooked under—that is what makes it hard on the wrists and arms; then you put on the breaker and the

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chafing strip and stitch those down; so now you buff off the carcass with a wire brush and swab it with a solvent. Then you have got to finish your tyre; that is, put your tread on. It doesn't come in bands but as a belt and has to be pulled over the drum. That's the toughest moment and takes all of a man's strength. You have to stretch it with an iron bar, and you feel it all over your body, so that every inch of you trembles with the strain; just watch a tyre builder when he puts on the tread and he goes down on his heels, almost to the floor, and the sweat breaks out on his face and even his cheeks tremble, it's such hard work. There's such strength in that tread that it might fling you over the machine if the bar gets stuck. I've known more than a dozen guys break their arm when the bar got stuck between the tread and the drum with the plies. Or if the solvent catches fire from an electric spark a guy might get burned badly—and it happens not so seldom Next you slip sidewalls to match the tread and roll them down. You've got to do it carefully, because if a bit of air get trapped between your layers the tyre is no good. Now your tyre is beginning to look neat. You trim off the bead with a knife and stop your machine. You collapse the drum and pull off your tyre, and that's tough work too, believe me Now you get your stock ready for the next tyre, and you put your ticket into the finished tyre for the inspector and roll it to the conveyer belt. Today you can't take more than four minutes all together for building a tyre, and that's damn fast time, believe me If the inspector finds any grief with your tyre it's taken off your pay. And if something is the matter with your machine, so you can't make good time, it's taken off your pay too. And when the company didn't want to live up to the official rates but only kept them on paper, they'd let you wait for the stock and the time you were losing was taken off your pay again. At least that's what happend to us tyre builders every damn day until the unions came in

After the tyre is inspected, an air bag is put inside it so it looks like a huge doughnut, and then it goes to the pit to be cured. The pit is a hissing, roaring, hot hell of a place where rows and rows of moulds are kept at a temperature from 280 to 290 degrees. Since the tyres come there on the conveyer and are lowered into the moulds with hydraulic lifts, the work there isn't so hard as in the old days when you needed giants to do it with a block and pulley. That's where the rubber loses its tackiness and the tyre comes out with the nice, clear grooves in the tread, like fresh-baked waffles from a giant's waffle iron. Each pitman has several pots of moulds to work in turns; put a tyre in one, lock it, watch the temperature, open the next, take it out, hang it on the hook, put one into the next mould, take the first one out, and so on all through a shift. I don't know much about the work in the pit, but Jim told me that the time for curing is getting shorter and shorter since they put better accelerators into their compound. All around I've seen lots of improvements in the plants in my time; the guys in Mahogany Row always pat themselves on the back and tell us it's all to do us workers a favour, but that's not exactly true. Improvements are made to speed up production, and that's all. Make bigger and better tyres for less and less money!

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NATIONALISAITON

Regarding our comments on the Presidential Speech at the Indian Economists' Conference in the last three issues, Mr. G. A. Acharya, one of the most brilliant businessmen of the State and Vice-President of the State Chamber of Commerce, writes, "I have read your yesterday's article on Nationalisation. I agree with you in everything you have said. But much more remains to be told to the Government. I will be anxiously awaiting to see your next issue so that I may fully satisfy that there is at least one in Mysore who has sympathy towards private enterprise. I have often found every official and man-in-the-street giving his vote for the Nationalisation as though everything will go on efficiently when everything is nationalised."

The word "Nationalisation,', is being used by every one in the sense of Governmentisation. When concerns are run by men who do not belong to the nation, to take them out of foreign hands and put them in the hands of men of the nation is nationalisation. Concerns like the M.S.M. Ry. Co., G.I.P. Ry. Co., Andrew Yule, Killick Nixon, Kolar Gold Mining Company, are foreign companies running Indian concerns for their own profits according to their own wishes. To get them out of their hands, as Mexico got rid of British oil interests, and run them through men of the nation is nationalisation. But when things are run by local men to wrest them from their hands and hand over to a Government Department is like taking out your purse from your vest pocket and putting it in your coat pocket. Either-way it is on your person. It is not like taking out the purse from some one else's pocket and putting it in yours.

What is really meant in such a case is State management as opposed to public management. The men who run them in both cases belong to the same nation. But the outlook is different. In State-management salaried men, sure of their salaries, run concerns just for running them, not for producing things of competitive quality and price. They give you what they please and when they please, and if they please, just as the Paper Mills, Sugar Mills, Iron Mills, and cement mills are doing now. They do not depend on the satisfaction of the public. The public have to depend on them and take their muck instead. They prevent white printing, or Tata Steel, Java Sugar or Portland cement from coming in, and dole out to you their miserable products at fancy prices.

That is State-management in Mysore in practice. It must be apparent to every one with some sense, like a slap on the face! That there is no reason for any one to gush over State-management anywhere in the world, is seen from the following statement by Lt.-General Sir Gifford Martel:

" Many claim, of course, that a firm will be run much more efficiently by the State than by private enterprise, but wherever this has been tried in any part of the world the opposite has been found to be the case. To give examples,

Shipping: This industry was nationalized in the following countries for the periods shown. The losses incurred are given. As a result the industry returned in each case to private enterprise,

Country	*Period*	*Loss*
U.S A.	1916-30	£670 million
Canada	1913-35	£19 ,,
Australia	1923-24	£3 ,,

Railways: Canadian nationalized railways lost £75 million up to the end of 1932. Swiss railways

were nationalized and were losing money at the rate of £7 a minute until they were handed back to private enterprise.

Other industries: After the first World War Queensland indulged in large-scale Nationalization which included the following industries: Zinc mines, canneries, butchers' shops, cattle stations. In these industries alone a total sum of £3,700,000 was lost by 1929, when they were closed down or handed back to private enterprise."

Here is a report about that arch-exponent of State-management, Russia in occupied Germany, and in Russia itself.

"After grabbing what German equipment and manpower it can, Russia will either: (1) accept the inevitable liabilities of a long occupation of an unfriendly country; (2) withdraw to the Oder and let eastern Germany rot; or (3) accept the Byrnes invitation to join in a united German economy, perhaps by February. By then the Russians may present their Allies with 20 million hungry eastern Germans almost stripped of productive machinery—a nightmarish economic liability which could haunt Europe for many years to come!"

"Even so, eastern Germany will be better off than western Russia. Foreign and Soviet observers who have recently reached Berlin from various parts of the U.S.S.R. unanimously agree that the average German in the Soviet zone is better fed, better dressed, and better housed than the average Russian in Moscow, Sverdlovsk or Leningrad. He is incomparably better off than the average citizen of devastated Ukraine and Byelorussia.

"One Soviet officer who went home to his small Ukrainian town after four years in the Army found his house destroyed and his family scattered. After re-assembling the remnants of his family, he asked the town authorities for a house. They gave him a slip of paper entitling him to buy an axe and showed him on a map a 100-square-yard plot in a forest near the town. 'Make yourself a house,' they said. The officer went back to Berlin!"

Therefore it is clear that for people to depend upon State management and State controls, is like a prisoner depending upon jail cooks for his food and taking orders from jail warders for his actions. Yet many prisoners do go back to jails voluntarily! People who seek to put themselves under State management are like that.

Editor.

"THE INDIAN TANGLE"

Mr. G. A. Acharya writes from Bangalore,

"It is simply a human arithmetic. To peep into the past, to visualise what is in store for the future, and to apply the past and future events for finding out accurately what it will be like for the present requires a fertile imagination.

You have rightly spoken the truth. You have not hidden any of your conclusions derived after careful study of events. I think the sooner the people of our country know how to speak the truth, as they feel, the better it will be for them, for all and the country as well. Perhaps then, the dawn of freedom will be nearer. Your angle of looking at things is always at right angles, and I have never known your taking views at wrong angles. I clearly see this in your booklet.

Of late, I see the best men amongst us take a gloomy look, and it is mostly fear and lack of courage that makes many men in the country and existence of many of our people always talking and doing things just for compromise which is awful. Sometimes it is suppression of truth, the more you suppress truth, the greater will be the danger. It is always better to speak out truth instead of half-truth and sugar-coated lies. I think you will be doing a greater service to the public by writing such small booklets, for many form opinions after reading such books.

People like you who are gifted with high intellect and who are loved by the common man-in-the-street for their fearlessness and frankness in the treatment of public affairs, must undertake the task of publishing such booklets voluntarily giving your opinion as to which is good for the common man. These booklets will be read by the public and this enables them to think for themselves what is good for them in the light of your opinion. This is the highest service that one can render to his fellow-men and you can do this better than many.

Why not Mr. Josyer issue leaflets of this kind on and often?"

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The Manager,

"Rationalist," Mysore.

PURANDARA DASA DAY

The Tnyagaraja Vidvat Sabha, Mysore, celebrated the Purandara Dasa Day on the 22nd last with great eclat. Ganavisharada Titte Krishniengar, gave a masterly rendering of some of the most popular songs of Sri Purandara Das. Three of the prize-winners in the musical competition for girls held in this connection, Sri M. A. Vengadamma, M. B. Lalita, and G. Rajalakshmi, also gave a vocal and instrumental rendering of Dasakritis which were highly appreciated by the audience. Distributing the cups to the winning girl competitors, Sri Vainikapraveena Sangeetha Visharada V. Venkatagiriappa extolled the greatness of Sri Thyagaraja and Sri Purandara Das not merely as composers of songs but also as inspirers of devotion and virtue, and said that South Indians owed eternal thanks to them. He paid a tribute to the late Maharaja and H. H. The present Maharaja as generous patrons of musicians. Describing Music as an important item of social life he stated that during His late Highness's time a scheme had been drafted in order to incorporate it in the curricula of University studies, and hoped that His Highness the Chancellor would make the University give Music its deserved importance in the scheme of studies, and place musical education on a proper footing. Addressing the prize-winners he hoped that they would win higher laurels and proficiency in the coming years, and as wives and mothers make their music an inspiration to their families, and presented silver cups to Sri M. A. Vengadamma, M. B. Lalitha, Syamantakamani, and G. Rajalakhmi. Ganavisharada Thitte Krishniengar thanked the donors of the cups, Sri K. Sitarama Rao of *Modern Cafe*, Sahukar T. Thammanna, and Mess. A. Shankara Setty, and Vainikapraveena Venkatagiriappa, and others who had contributed to the success of the function, and with Mangalarathi and invocation of blessings on His Highness the pleasant function terminated.

USING ORGANS, NOT NURSING

Sir Richard Jebb, the famous doctor, was a liberal eater, a high liver. He believed the digestive organs were made to be used, not nursed. The question frequently asked by his patients, "What may I eat, doctor?" was exceedingly annoying to him On one occasion he gave this answer:

"My directions, sir, are simple. You must not eat the poker, shovel, or tongs, for they are hard for digestion, not the bellows, for they will produce wind in your stomach: but you may eat anything else you please."

He should have been put in the Rationing Department!

MARRIAGE

CHI. SOW. TARA, daughter of Mrs. and Mr. K. Narasimhaiengar, B A., Asst. Secretary, on the Personal Staff of H. H. The Maharaja of Mysore, with CHI. R. RY. B. S. KESHAVA IYENGAR, adopted son of late Sri Rajasevaparayan B. Srinivasa Iyengar, on Monday the 27th inst. at "Aswatha Villa", Nazarbad, Mysore.

Office of the Mysore City Improvement Trust Board

The public are hereby informed that the dismantled materials belonging to the properties acquired by the Trust Board in Devaraja Mohalla, Mysore City, near the Statue under construction, will be sold by public auction on Sunday the 26th January 1947 and every following Sunday, from 9 a.m. to 12 noon.

The public may bid at the auction, and successful bidders may remove the materials on payment of the bid amounts.

Mysore.
24—1—'47.

R. Y. RAJU,
For Chairman.

"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(Continued from last issue).

Note: 7 This is the first word in the second sentence of Dvaya and signifies "ಮಿಥುನಮ್". The subject of attainment is Lakshmi-Narayana and not a bachelor Narayana. He is ever with Sri. The ಅವಿನಾಭಾವ relation of Sri with Narayana has been clearly established in Note 1. In his Ashta-Sloki, v. 5. Sri Bhattar says—ಅಥ ಮಿಥುನಪರಂ ಪ್ರಾಪ್ಯಮೇವಂ ಪ್ರಸಿದ್ಧಮ್.'

8. The word 'ನಾರಾಯಣ' (in the second sentence of Dvaya) excludes the equality of Trimurties (Brahma, Vishnu, and Siva).

Note: 8. The Mahopanishad ("ಏಕೋಹವೈ ನಾರಾಯಣಆಸೀತ್." I. 1-1.)

Says that Narayana alone is the All-Supreme cause. Beings other than Himself such as Brahma, Rudra, and the like are His creations. Vishnu is not one created like Brahma and Siva. It is established beyond doubt by the Srutis that like the Incarnations of Upendra, Rama, Krishna, and so on, Vishnu, for the protection of the world, is also an incornation in the midst of the created Brahma and Siva.

9. The ಚತುರ್ಥೀ (patent dative) excludes those who say that the soul-sought end is not consecrated service.

Note: 9. The latent Dative in ಆ of ಓ is "ಶಾದ ೈೃ ಚತುರ್ಥೀ-ಸವಿವ-ಅರ್ಥಃ-ಪ್ರಯೋಜನಮ್ ಯಸ್ಯ-ಸಃ-ತದರ್ಥಃ; ತದರ್ಥಸ್ಯ-ಭಾವಃ-ತಾದರ್ಥ್ಯಮ್." It manifests ಶೇಷತ್ವ to Sarvesvara. The patent Dative in 'ನಾರಾಯಣ' is ಪ್ರಾರ್ಥನಾಚತುರ್ಥೀ. This expounds consecrated service which is the fruit of the means adopted and which is prayed for. Rendering of consecrated service is what is appropriate to ಶೇಷತ್ವ. The prayer is for consecrated service preceded by the removal of all obstacles thereto.

10. The word "ನಮಸ್" excludes those who say that consecrated service is for their own pleasure.

Note: 10. 'ನಮಸ್' consists of the two words ನ and ಮಃ. The latter conveys the notions—"I am the doer; this is mine; I am the enjoyer; this enjoyment is mine; it pleased Thou and me; and so on.'—These notions are the results of egotism and mineness. These are negatived by the word ನ. 'ನಮಸ್' here is therefore the dropping of egotism and mineness. The prayer is for the rendering of consecrated service which is to the pleasure of the Lord and for the pleasure of the Lord. If the service is rendered for one's own pleasure or taste, or with the notion that his is the enjoyment, or with the idea of mineness, it is ಅಪುರುಷಾರ್ಥ.

11. Dvaya which is Mantra-ratna (gem of Mantras) is so called because in its two parts it clearly manifests ಉಪಾಯ (means) and ಉಪೇಯಮ್ (that which has to be attained). It also expounds the following:—(1) Mediatorship which expels fear which is generated by the accumulation of obstacles and which is correlated to the taking of refuge which manifests the adoption of the means; (2) the person full of caressing parental fondness towards the refuge-chetanas whose freedom from fear and refuge-taking are the results of the mediatorship of Sri; (3) the All-transcendent Form which exhibits easy accessibility, a quality which facilitates the taking of refuge in Him; (4) that God is the means; (5) firm faith in the means; (6) the correlated (ಮಿಥುನ) to consecrated service which is the fruit of firm faith in the means; (7) prayer for the fruit-consecrated service; and (8) removal of obstacles for the attainment of the end.

(To be continued)

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SUGGESTIONS FOR IMPROVING THE METHODS OF ELECTION TO THE PUBLIC BODIES

Mr. D Sumitra, B A, B L., M Ed, writes:

It is gratifying to note that the Government have introduced "Cumulative Voting" in the forthcoming elections to the District Boards. There have appeared in the papers some querries, objections and criticisms against this method of voting In my article "The Municipal Elections" which the Rationalist and the Daily News published in one of their issues of last month, I advocated the cumulative voting. That article is the result of my personal experience in the last Mysore City Municipal Elections and it explains with relevant facts how I came to the conclusion that the cumulative voting was the best under the present circumstances of our country. The system of one vote for one man is good in a perfectly democratic country where over 95 per cent are educated under a system of free and compulsary education and where there is adult franchise. Here the adults realise their rights and duties during the elections and exercise them on their own thinking and initiative. But in a country like ours where only 10 per cent of the people are educated and where there is no adult franchise the only method applicable and useful to our country for any election—whether it be for Legislative Bodies or for Boards or for Municipalities—is the cumulative voting, next only to single transferrable voting. I am thankful to the Government for extending the system of cumulative voting to the District Boards so boldly within a month after my petition to the Government. May I request them once again to extend this to the Municipal Elections also.

I take this opportunity to make a special request to the Government and urge them to consider the following suggestions in their scheme of elections.

1. *The Introduction of Adult Suffrage*:—The percentage of voters in any Society—as the selection of voters depends on the payment of a minimum tax or a high educational qualification—is not more than 12. Of this the normal number of persons voting after intense canvassing is about 40 per cent. This is most unsatisfactory for any society ruled by democratic principles. If there is adult franchise the persons elected will have the support of not less than 60 per cent of the adults. This method will also break the back bone of the landed and the moneyed interests and give chances to individuals and minorities to contest parties and vested interests. Besides it is one of the original rights of every adult member in a democratic country and is followed at present in all independent sovereign States.

2 *The Ward System or one Candidate for every smaller area*:—This is also a very good system to follow especially in the election of District Boards as the voters in each village are a few and the villages are scattered. This ward system can be taken as an alternative or as a supplement to the cumulative voting.

3 *Abolition of Separate Constituencies for Minorities or Special Communities*:—Instead of special Constituencies the best thing that would meet the requirements of the present day society would be general constituencies with special reservations. This will lessen the cost incurred by Government on these elections and the representative thus elected will have a greater support from the Public, and so on He will be responsible not only to the special community that he represents but also to the general public.

4 *Compulsion to Vote*:—The Government must contrive some plan to see that at least 60 per cent of the voters exercise their votes. It has been very cleverly and sarcastically put to me, "Is there any country in the world in which voters are compelled to exercise their votes?" Those people who throw this charge know fully well that in many advanced countries a large percentage of people go and vote without compulsion because they have been so trained and educated during the past quarter of a century. But education which is a process of developing the mental and physical powers of the individual and make him a worthy and useful citizen is not free and compulsory in our country. Hence it is imperative that a fairly large percentage of people are compelled to exercise their votes in order to make these public bodies fully and effectively representative in character. Just as a physician contents himself with curing the disease when he is unable to cure the cause of it, so also under the present circumstances in our country we must rest content ourselves with bringing to bear on the voter a certain amount of compulsion in exercising this elementary and valuable right of his, the right to vote at these elections.

"DUTY OF MYSORE CONGRESS"

I

Mr. L. S. Raju, M A. Hons, LL.B., writes:

The Mysore Congress is again drifting Its decision to waste its energies in contesting the District Board elections at the present moment is amusing; nor am I in favour of any Direct Action or Satyagraha. Such a course is inadvisable and inopportune now. There is no proper and experienced leadership for the same and it is difficult to conduct such a campaign non violently (in thought, word and deed) It may tend to disunite and disrupt at a time when unity and co operation of all parties are necessary.

Moreover the events in British India (at Delhi) are so fastly moving that one need not think of Direct Action or Satyagraha to achieve Responsible Government in the States.

Then, what should the Congress do?

Firstly there is plenty of good work that could be done on the constructive side v z, Prohibition, Removal of untouchability, Hindu-Muslim unity and removal of the poison of rank communalism now eating into the vitals of the Society. Much can be done and ought to have been done in these respects by now. A leaf could be taken from Mahatma Gandhiji's highsouled propaganda in his historic walking tour in Eastern Bengal.

As reguards the attainment of Responsible Government under the aegis of His Highness the Maharaja. Mysore Congress seems to be obsessed by a notion that His Highness's recent Gracious Message was or may be in response to its Memorial. This may or may not be so. How should the Congress react to such a message?

In my opinion there is no use in mere meaningless criticism on the one hand or baseless optimism on the other. Mysore Congress claiming as it does, to adequately represent the people of Mysore must through its chief, contact itself by correspondance and personal interviews with the Dewan and claim a voice in representing its view point for submission to His Highness the Maharaja of Mysore, regarding the reforms.

The President is entitled to and can seek for an interview with His Highness the Maharaja of Mysore; and when such an interview is graciously accorded submit for His Highness's kind consideration concrete proposals (a) towards the attainment of Responsible Government, (b) towards facilitating temple-entry for Harijans by a Gracious Proclamation etc.

I have no doubt that His Highness the Maharaja of Mysore, as is clear from his recent Gracious Message, will lend a sympathetic ear to and give his best consideration to all proposals calculated to enhance the prestige of Mysore and the uplift of its people socially, economically and politically.

In this connection I must also mention that it should be the duty and privilege of the Dewan to consult and take into confidence the Mysore Congress with regard to the proposals for administrative reforms.

I hope that matters will not be allowed to drift and that *very speedily* a Constitution will be evolved for Mysore which will redound to its credit and which will fulfil the aspirations of its people viz., a truly responsible Government under the aegis of its gracious Sovereign.

(To be continued)

TEMPLES IN GREECE

A WAC truck driver, stationed in Greece, posed for a snapshot in front of the crumbled pillars of an ancient temple.

"Don't get the truck in the picture," she warned, "or my boy friend will think I ran into the place!"

Ancient Temples in Greece could not be worse off than modern temples in Mysore.

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Monday 3-2-1947.

CIVIL LIBERTY

Thomas Jefferson, author of the American Declaration of Independence and of the Statute of Virginia for religious freedom, and Father of the University of Virginia, had as his political watch-word, "Resistance to tyrants is obedience to God."

A contemporary of his across the seas, Voltaire of France, when Benjamin Franklin presented his grandson and asked the great man's benediction, raising his hand above the Youth's head uttered the words, "Dieu et Liberte", "God and Liberty."

But what is liberty, and what is its relation to God? Is there a Law of Liberty like the Law of Gravity? And is the Law of Gravity imperative and inflexible? When the aeroplane falls no doubt it is the Law of Gravity. But when the arero-plane flies, when the bird flies, when the Indian Yogi performs the rope-trick, the Law of Gravity is countered by other laws, equally God-made.

Thomas Jefferson, descendant of the original New England settlers in America, was religious and belived *in* God, and so could speak of resistance to tyrants as obedience to God. But Voltaire, the so-called high-priest of modern atheism, also speaks of "God and liberty."

The convergent opinions of these two great divergent minds, gives us an inkling into the conception behind the Hindu theory of the "Divine Right of Kingship" We see that it is nowadays the fashion to ridicule that sentiment. Those who do so, Nehru downwards. Gopalaswamiengar downwards, have no reason to be proud of their insight or wisdom. Vidyaranya may not have obtained a knight-hood. Kautilya, Manu and Vasishtha may not have written auto-biographies or letters to daughters, which hungry penny-a-liner reviewers could have boosted, but neither Nehru nor Gopalaswamiengar can claim to be superior to Vidyaranya or Manu or Vasishtha. It would be ridiculous for them to claim even equality with them. Neither as politicians nor as thinkers were these ancients inferior to any moderner of the highest merit, leave alone moderners who come to the top on a popular wave like a bubble, and before long, like a bubble, burst! A theory countenanced and fostered by such men could not be a mythical nonsense conceived by childish and slavish minds

The theory did not mean that the king as person was God on earth. It meant that the monarch exercised authority as the representative of God on earth, that he should maintain God's law on earth for upholding righteousness and the stability of the State, and that his authority should be obeyed as God's. If the authority is defied, Government would become impossible, chaos would ensue, and the public would be plunged in misery.

As a postulate of Government, we think it is fundamental, and unexceptionable. It applies to anybody who rules. It applies to President Truman, It applies to Stalin, to Chiang-kai-Shek, to His Exalted Highness "Zani," to Their Highnesses H. H. Padmanabha Dasa, Jayachamarajendra, and Hari Sing. It applies no less to the Government of which Pandit Nehru is a part-head, to Premiers Prakasam, Pant, Kher, and Suhrawardy. If it did not apply, Government by these would be a fiasco. Disobedience, defiance, rebellion, would be rampant, and no law would be possible, God-made or man-made. That theory afforded both sanctity

and sanctions to the Ruler's authority. And that was the meaning of the conception of Divinity attached to the Mikados of Japan.

That the people knew that the king was not God is obvious from the daily benediction in religious and social gatherings, "Raja Dharmiko Vijayeecha Bhavatu!" "May the King be righteous, maintain righteousness, and may be be victorious!" If he were deemed God the benediction would be meaningless.

As a fundamental theory of politics we do not think that there is anything to equal this for the stability of the Government and for the orderly life of the people. The theory of the People being the source of authority is a demogogic cuckold's theory. It is like the story that mothers tell their children that babies are brought into the world by storks!

Authority is not inherent either in the people, or the king, who is of the people. They are both to realise God's law, and follow it for the sake of themselves and of society.

And thus we come to the point, what is meant by Liberty in God's law?

(To be continued) *Editor.*

A TENNYSON STORY

This story is told by Max Muller:

"Tennyson's pipe was almost indispensable to him, and I remember one time when I and several friends were staying at his house. the question of tobacco turned up. Some of his friends taunted Tennyson that he could never give up tobacco.

'Anybody can do that,' he said, 'if he chooses to do it.'

When his friends still continued to doubt and to tease him,

"Well" he said, 'I shall give up smoking from tonight.'

The very same evening I was told that he threw his tobacco and his pipes out of the window of his bedroom. The next day he was most charming, though somewhat self-righteous.

The second day he became very moody and captious, the third day no one knew what to do with him.

"But after a disturbed night I was told that he got out of bed in the morning, went quietly into the garden, picked up one of his broken pipes, stuffed it with the remains of the tobacco scattered about, and then having had a few puffs, came to breakfast, all right again!"

Lucky that no one has thought of prohibition for tobacco!

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A TRUE PATRIOT

". . . . . and if Patriotism is a Crime, every Indian is a criminal" said one of the Indian Patriots Pandit Madan Mohan Malaviya until a few seconds before his death held himself to strive indefatigably to educate Indians and for making India politically conscious. His is undoubtedly the greatest success.

Pandit Madan Mohan Malaviya, the momentous and significant figure, the pioneer nation builder, the champion of education, the father of Indian Nationalism, an erudite Scholar, ".. the embodiment of the spirit of Kashi, the heart of Hinduoutlook throughout the ages", once said "It is idle to talk of Muslim Raj or Hindu Raj The Raj in the future of India will be a joint Raj of Hindus, Sikhs, Muslims, Christians, Parsees etc." His tolerance and love for other communities was really above suspicion.

This great sage if not a soldier paid a visit to this model State of Mysore in 1926 and opened the Bangalore District Board Exhibition. The present Superintendent of Sericulture who was then the Senior Inspector, was in charge of his section in the exhibition and it is said during his visit to the Sericultural Stall where both the local and foreign varieties were exhibited Pandit Madan Mohan Malaviya observed "you have to improve your own race."

Would the officers of Mysore Civil Service who encourage the spirit of free and dispassionate thought and an unprejudiced and independent outlook on life mind indulging in giving support to such a scrupulous conviction as above? M S V.

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
7.	Small-pox and its treatment in Vedic Times	0—2—0

ಕ ಂ ಬ ನಿ

ಎಮ್ಮೆಸ್ವಿ.—(ಕನ್ನಡ ಜಾಣ)

ಕೈ. ಕೈಲಾಸಂರವರನ್ನು ಕಳೆದುಕೊಂಡ ಕನ್ನಡವನ್ನುನ ಕಂಬನಿ ಯಾರುವುದರೊಳಗಾಗಿ ಮಾತೆಯ ಮತ್ತೊಂದು ಸಂಪತ್ತು ಕಣ್ಮರೆ ಯಾಯಿತೆ! ಅಕ್ಕಟ! ಕರ್ನಾಟಕ ಗಮಕಗಾನಕೋಕಿಲೆಯ ಸೋಣ ಮುರಿದೆಯೈ ವಿಧಿ!

ಬಸವನಗುಡಿಯಿಂದ ಎಸ್. ಎಲ್. ಎನ್. ಶಾಕಶಾಲೆಗೆ ಪುನಃ ಬಸವನಗುಡಿಗೆ ದಿನವೂ ಗುಜ್ಜಾನೆಯ ಮರಿಯಂತೆ ಜಗ್ಗಿ ಜಗ್ಗಿ ನಡೆ ದುಕೊಂಡು ತಿರುಗಾಡುತ್ತಿದ್ದ ಆ ಮೂರ್ತಿ, ಸರಳತೆಯ ಅಪರಾವ ತಾರವೆನಿಸಿದ ಕೀರ್ತಿ, ಗಾನಸಂಪತ್ತಿನಾಗರವಾಗಿದ್ದ ಶ್ರೀ ಸಂಪತ್ಕು ಮಾರ ಚಕ್ರವರ್ತಿ ಇನ್ನೆಲ್ಲಿ? ಇಲ್ಲ, ಇನ್ನಿಲ್ಲ!

ಕನ್ನಡ ಸಾಹಿತ್ಯಪರಿಷನ್ಮಂದಿರದ ಭದ್ರಪೀಠದಲ್ಲಿ ಮಂಡಿಸಿ, ಶ್ರುತಿ ಹಿಡಿದು, ಬಾಯ್ಬಿಟ್ಟರೆ ಶ್ರೋತೃಸಮುದಾಯವು ಗಾನಾನಂದದಲ್ಲಿ ತಲ್ಲೀನರಾಗುತ್ತಿದ್ದರಲ್ಲವೆ! ಗದುಗಿನ ಶ್ರೀ ವೀರನಾರಾಯಣ ಭಾರತ ಪಠಣ ಅವರಿಂದ ನಡೆದರೆ ಅದರ ವೈವಿಧ್ಯತೆಯೇನದ್ಭುತರಮ್ಯ!

" ಬೃಂದಾವನದೊಳಗಾಡುವನಾರೇ ।
ಚಂದಿರವದನೇ ನೋಡೋಣ ಬಾರೆ ॥ "

ಎಂದರೆ ಸಾಕು, ಆನಂದಭರದಲ್ಲಿ ಮೈಮರೆಯುತ್ತಿತ್ತು! ನೋಡಲು ಬೃಂದಾವನಕ್ಕೆ ತೆರಳಿದೆಯಾ ಆಚಾರ್ಯ?

ಮತ್ತೊಂದು ಇಂತಹ ಗಮಕಕಲಾಕೋವಿದ "ಸಂಪತ್ತ" ನ್ನು ಸಂಯುಕ್ತಕರ್ನಾಟಕಕ್ಕೆ ದಯಪಾಲಿಸು ದೇವಾ!

ಓಂ ಶಾಂತಿಃ ಶಾಂತಿಃ ಶಾಂತಿಃ

SNOBBISH RATS

The "lady" from the "big house", very much class-conscious, called on the "lady" of the "little house."

"We are troubled with rats at home," she said, "I suppose you are similarly bothered with mice?"

Rats in Mysore are not so snobbish. They leave Yelwal and Mirza Roads alone, and swarm to other localities.

BISHOP'S DILEMMA

When Dr. Creighton was Bishop of London he rode on a train one day with a small meek curate. Dr. Creighton, an ardent lover of tobacco, soon took out his cigar case and with a smile, said: "You don't mind my smoking, I suppose?"

The meek curate bowed and answered humbly: "Not if Your lordship doesn't mind my being sick."

"POLITICS PHILOSOPHY, & PHANTASY"

G. R. JOSYER,

M.A. HONS., F.R.E.S.
MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN.,
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FELLOW, MYSORE UNIVERSITY, 1928-30,
EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA;
EDITOR "RATIONALIST.

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"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

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H. G. WELLS

AN INTERVIEW BEFORE HIS DEATH

Mr Wells has for so long dominated the literary and sociological stage that we have grown accustomed to this portent

We have forgotten that he is to day, and has been for years, the most widely read novelist who has ever written His work is translated into Chinese for instance and devoured by millions of Celestials who know little of Seakespeare and nothing of Kipling

I find it hard to credit such fame and achievement when I meet this mild mannered modest Ezekiel of better times with his dark auburn hair, his rather sad, pearl-grey eyes, and his peaceful voice with its musical high baritone pitch and detatchment.

He has less "side' and swank than any great man I ever met

I remember spending a week end with friends where he was staying and I was staggered at his simplicity He got into the station fly to accompany me to the house, where we were visitors and he struck up instant intercourse,

TALK ON TAP

"My name is Wells,' he explained affably, introducing himself "Thank goodness it is a monosyllable," he went on 'I could not bear having to sign a long name on cheques. Nor could I bear," and he smiled, " being a double-barrelled mediocrity."

"Like Locker Lampson?' I could not help asking— no less affably, I hope—and he laughed.

'Well!" he went on in his philosophic way, exalting the particular into the general. "I always call a dog or a friend by something short and sharp 'Jack' and 'Dick' are worth a thousand 'Archibalds" and 'Mortimers'"

Then almost confidingly he dropped into the most natural talk, finding fiery phrases with automatic ease and prodding the cabside with his umbrella as his fancy flared up into denunciation and conjecture.

I never met a better mind under finer call and control. He was the emotional bugler in those yeasty years of impatient science and democracy, the expector of a lot from both; and his language was now precise, as befitted a lecturer in biology, now lyrical, as became the most exciting living novelist

Now his charm and ease are not reserved for èminent folk at all High brows and stylists bore him. His talk is on tap for the lowly, like me, who are privileged to sit and listen to this revolutionary genius, and who happen with deft digs to spur and stimulate his prophetic Pegasus. The same frankness and even innocence dictate the choice of subjects—society, religion, morals.

BERNARD SHAW'S BLOOMERS

You will sit none the less enraptured beneath the spell of our modern Moses because his lightenings and thunders are not of Sinai but the Polytechnic

He lived at Little Easton Rectory, the name of which he changed later to Easton Glebe, and it became a Mecca for pilgrims for many years. There he worked in a large room surrounded by books, not of an academic character, thank goodness There was a photograph over the mantelpiece of sombre, youthful Bernard Shaw, looking like Mephistopheles minor, despite bloomers and a push-bike Alongside was a poster if I recollect, of some flight of the Channel. A couple of war-worn hockey sticks cumbered the corner. For he played centre-half weakly with unflagging zest, dispite an early and disabling injury at this game.

He sat at the tidiest table that any author ever slaved at (unless it was the meticulous John Morley) with a brown pen polished from age, which he inherited, I fancy, from his student days. Upon the floor beside him stood a basket into which the foliage of composition fell with autumnal regularity. His paper is said to carry ironically an emblem of the Garter with the words, '*Hom soit çui mal y pense*," in truculent protest against the babblers.

He would stroll out into the open after a fit of inspiration was exhausted. For he works very early, very easily, and very hard; and can be quite captured at times by the urge of his ideas and riveted to his desk in a white heat of composition.

It must have been after some such spontaneous spell that I caught him up as he stalked across the garden outside. He explained how it was that he became a Socialist, but that, in a Capitalist community, he not unnaturally earned what he could and spent it wisely as he wished Then he excused himself—quite needlessly—if his manners were not always urbane.

(To be continued.)

MESSAGE OF H. H. THE MAHARAJA TO HIS SUBJECTS

Rajasevasakta C. Narasimhiya, B.A., B.L., writes;

It is well known and history proves that it will take centuries and several generations to build empires, states and associations and even political, social and other organisations. We need not now consider the policy or the causes that enabled the people to establish such institutions. The causes that lead to the fall of many empires and states are many. The most important of these are war tyranny, pestilence, intolerance, power intoxication, earthquake, etc. History has repeated this many times and it is in evidence even today before us. With all the human intelligence we have not been able to prevent crumbling of empires and crash in power. All development in science or economics is for destruction of others, for splitting atoms, not for cohesion, or for preservation. So division has been the order of the day and union is prevented by fair or foul methods. This is the situation now in India. The Congress organisation started more than half a century ago and suffered untold miseries and was able to hold its head erect because of its unanimity and loyalty to the cause. Barring a few sincere topmost men, many other members of the organisation show signs of uneasiness, and loyalty is in danger. In the Congress organisation itself the Tamilians, the Andhras, the socialists have their own views, although for outward purposes they appear to be one under the guidence of top ranking members. An organisation which takes the responsibility of building an independent India should think of setting its house right.

In India there are already several other well-established states and institutions. But the Congress organisation is just beginning to build up an empire, independent India. What should be the attitude of this new comer? Is it to threaten the existence of the old institutions or to take them with it to gain the necessary strength? Any attempt to start an empire with so much of opposition in the beginning itself will not last long. This opposition is likely to grow and will always be a thorn on the side of the new regime. Every facility and encouragement should be given to old established states and other organisations and gradually draw them to new line of thought.

It has to be remembered that Congress organisations in the States were started with a different object. Every state is in the control of the British under the terms of treaty, tribute or otherwise. The states could not do what they liked without the permission of the British. British representatives, i.e., Residents, were appointed to control the doings of the states. The Indian Congress thought that mere agitation in Indian India was not sufficient so long as the British had the upper hand in the States and that the authority of the British over the states should disappear if the states could carry on their own good governments. It is with this idea and to strengthen its hands that Congress organisations in the states were started. If the paramountcy or control over the states disappears the states will automatically adjust themselves to get the hearty co-operation of the new government under new conditions. Even Indian Congress, after it has come to power is moving down from surrender to surrender. Logic and law is taking the place of sufference and sacrifice academicians and superanimated intellectual aristocratic cry is becoming the main prop of Indian National Associations as the Blitz rightly observes.

Mr. Jinnah who thought of establishing Pakistan for the whole of India including the Mohamedan population of the states and even proposed migration of Mohamedans from native states wisely amended his views by declaring "we do not interfere even with the Indian states." This refers to Indian India and not to the Mohamedans of the states. The real statesmanship is shown by the Congress in attracting the League to Constituent Assembly by accepting all reasonable suggestions favourable to Mr. Jinnah and his party.

Similar give and take policy should be adopted with regard to native states. I am not unaware that there are institutions in states called Congress institutions. I do not know what is the sort of relationship between these institutions and the Congress in Indian India. But I have been reading in papers that Congress officers of the state went to Mahatmaji, Sardar Patel and so on to seek instructions. But what is really meant by this to the state is not known. One idea seems prominent and that is the Congress in Indian India is fighting against an alien government, viz., the British, but in the states Congress agitates against its own Maharaja or his government to whom it assures its

(*Continued on page 6*)

The Rationalist.

Monday 10-2-1947.

CIVIL LIBERTY

II

Civil liberty for each man in society is just sufficient freedom to carry on his avocations and live his life so as not to obstruct other peoples' rights to do the same It is not civil liberty to do what you like without check, so as to hurt, nauseate or offend other people.

It is not civil liberty to go on the wrong side of the road, or be drunken and disorderly, or commit nuisance in public It is not civil liberty to fling refuse in front of your neighbour's house, to build your house any way you like, or to blow your nose or puff out your smoke or be too noisy in a crowded place. It is not civil liberty to take up the whole berth in a train, or oust other people from their seats in a bus. It is not civil liberty to hustle and jostle others in the market place, or shop front, or the ticket-window or encroach on others' seats or indulge in loud whispers in cinemas theatres or music halls It is civil liberty, no doubt, to stage a walk out from a meeting, but it is not civil liberty to indulge in a stay-in strike, or peaceful picketting, or ticketless travel, or force your entry into denominational temples, churches or mosques. It is not civil liberty to resort to provocative speeches in public or carry out provocative processions. It is not civil liberty to force other candidates out of elections, or to force voters to vote only for you.

Thoughtless people believe that the world could be made another Heaven, and that this particular decade is the cream of Eternity. Other people have believed so before this and have turned out wrong.

Liberty, civil or political is not absolute like God. In primitive life the individual's liberty is controlled by tribal elders. In so-called civilised life it is controlled by party-discipline, civic rules, and Government laws. Even a king could not have the liberty of marrying as he liked, as when Edward VIII wanted to marry a divorcee.

The great Burke has said, "Slavery is a weed that grows on every soil," and called Liberty "A good to be improved, and not an evil to be lessened," but cautioned, "Liberty must be limited in order to be enjoyed." Another no less thoughtful Englishman, Dr. Johnson, has said, "Political liberty is good only so far as it produces private liberty. We are all agreed as to our own liberty; we would have as much of it as we can get; but we are not agreed as to the liberty of others; For in proportion as we take others must lose."

That liberty attained by revolution does not last very long is shown by the remark of Danton, the French revolutionary leader, who said in 1793 soon after they came to power, "Let us be terrible to prevent the people from becoming so." Being a harsh and ugly man, he compares Liberty to himself, in these words: "Nature has given me the athletic form and the harsh expression of liberty." Of gigantic stature, large head, a bull-dog's face marked with the small-pox, eye of fire, and a voice which was compared to thunder and a lion's roar, he realised the popular idea of a revolutionist, whose terrific images frightened those he could not persuade.

A fellow revolutionary, Barere, voting for the death of the king, observed, "The tree of Liberty only grows when watered by the blood of tyrants!" He did not add, but we might add, that "The fruits borne by the tree would also be tyrants!"

Therefore did Benjamin Franklin warn Frenchmen at the time, "You perceive liberty establish herself and flourish almost under your very eyes I dare to predict that by and by you will be anxious to taste her blessings!"

That French revolution fostered a Republic which gave place to an Empire and a monarchy, which again was replaced by a republic which ended in a second Empire, Napoleon III's, of which some one said, "Caesarism is democracy without liberty. "That kind of so-called democracy we are seeing in many countries today.

A noted French woman, Madame Roland, a participant and a victim of the revolution, exclaimed in agony at its horrors, "O Liberty, how many crimes are committed in thy name!"

A Seventeenth century English author, John Selden, had on his books the motto, "Above all things, Liberty!" And a French revolutionary enthusiast proclaimed, "Mine is the soul of a free man; ever since my fourth year it has been nourished on hatred of kings" He also said, "I require no bayonets to defend the liberty of my thoughts". He was subsequently condemned by the Government of Liberty and shot himself!

And yet, with the history of the uncertain career of Liberty in many countries before our eyes, we still talk like children about our rights and liberties, without understanding their limitations.

We get conceived by our mothers without our having a voice in the matter, and after birth we are dependent on others for many things for a long time. And throughout life we are subject to our own short-comings, and have to bear with and tolerate other peoples' shortcomings. Our Liberty under the circumstances can only be of a limited, moderate, and confined type. Complete liberty is attained no more under democracy than under monarchy, because Democracy entwined with hypocricy ends in Autocracy. Those who seek complete Liberty, like Buddha, or the American Thureau, should seek it in the forest. Seekers of political power may speak of liberty in glowing terms, in order to raise false hopes in the public and capture votes, but when once in power restraint orders and punitive measures flourish as ever before, or as never before. Burke's dictum seems to sum up the position best, and it would be well for Governments to remember that "Liberty is a good to be improved, and not an evil to be lessened," and for the people to remember that "Liberty must be limited in order to be enjoyed."

Editor.

MARRIAGE

Miss. PRAMALA, grand-daughter of Sir and Lady Thumboo Chetty with Mr. POULOSE MATTHEN. son of Mr. and Mrs C. P. Matthen of Travancore at St. Patrick's Church Bangalore, and "Ballabrooie", High Ground, Bangalore, on 17-2-47 at 5-15 P.M.

CHI. SOW. SHANTA BAI, eldest daughter of Mr. M. G. Venkata Rao, B A, Rtd Senr. Asst. Conservator of Forests, with CHI. J. V. NAGARAJA RAO, B.Sc., son of Mr. H. Vijayendra Rao, Jodidar, Jayapalli, on 6-2-47, at 894 Kantharaj Road, Lakshmipuram, Mysore.

CHOWLAM

CHI. SANTHANAGOPALAN, grandson of Mr. and Mrs L. S Raju. M.A. Hons., B L., Bangalore, on 10-2-47 at Lakshmipuram, Kuppam Taluk.

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(*Continued from page 3*)

loyalty. There is thus no identity of purpose between these Congress organisations. The position reduces itself to this—Indian India Congress does not interfere in the affairs of the state Congress and Mr Jinnah leaves the Mohamedans to the care of the states.

Just as the Central Government propose to give autonomy to the provinces let the states have their own autonomy to manage their states to their best advantage. On this basis the Central Government may enter into alliance with the states on terms and conditions agreeable to both. This good beginning will gradually develop the co operation and the final result will be very happy. But if the Central Government should insist upon the states having particular types of government and to send elected repesentatives only the struggle may not end and the loyalty of the people to the long established throne cannot be easily changed. It is an erroneous impression to think that because the bulk of the members of the legislative and other councils are of a particular group or party that they will all be loyal to party when external interference comes. Pandit Nehru's declaration that there is no objection to monarchs in the states if the people wanted it and that there would be no interference in the internal affairs of the states is a welcome assurance. But even this assurance lacks courage on the part of the states till the interference of the crown representatives completely disappears. Even the moral fear of outside agency is an obstacle for free thinking. But the political Department's brake to princes to "go slow" is a real danger. We have yet to wait and see what will be the final type of Central Government in spite of the declaration and how the quibbling hurdle set up by the cabinet mission—namely that the progress of the majority party should not be prevented by the minority and that any form of Government the Constituent Assembly adopts cannot be thrust on the unwilling party,—will be jumped by the Constituent Assembly. The minds of the monarchs are agitated between the power of the Crown Representative and the pressure of the subjects for reforms and the type of future Central Government. Under the circumstances the states must be given time to consider what is best in the interests of the people of the states as a whole and not of one party and one section but of the future of the states in general.

Animated by such high ideals, His Highness the Maharaja of Mysore has given his message in these words, that he is not unaware of the feeling of his subjects towards constitutional progress and economic development and the place which Mysore will have to occupy and play its part in the new structure; and that he will ensure equal opportunities for all and will promote the security, contentment and happiness of his dear people.

The method of exploring the various ways to attain these ideals is wisely entrusted to his Dewan, a person of very considerable knowledge of political constitutions and experience. The Dewan is already busily engaged in taking part in discussions and has been actively studying the events in the rest of India. The Dewan is sure to follow the direction of His Highness and consult all sections and classes of people of the State before submitting his proposals for the future reforms.

Why should any section or class of people feel disappointment in the message of His Highness which assures further constitutional progress? Surely one section of the people cannot insist upon having a particular form of government not suitable to other sections or of the people at large?

If it is only a cry for further reforms in the State without reference to the conditions outside the State what is the nature of reforms the states are likely to think of is the point for consideration. In the progressiv states a beginning may be made to bifurcate the several departments and appoint men in service as executive officers of these departments subject to the control of the Dewan. Such departments are revenue, financial, domestic, foreign, military, police, law and order, P.W.D, etc. The other departments such as public health, local self-government, education, industry, etc., should have an executive elected by the legislature subject to the control of such legislature and to the veto by the head of the state. They are not subjected to the control of the Dewan but their term of office is either terminated early or may be co-extensive with the life of the legislature and subject to the removal by a vote of no confidence.

Or the legislature may elect a capable popular member as an executive officer for a specified term of years not being removable by a no confidence motion. In that case the legislature lays down the policy of the department or departments and the executive head carries out the directions of the house. This method follows the procedure that is generally adopted in joint stock concerns such as banks and mills. Of course the power of veto of the Maharaja is always there.

After all the prosperity and happiness of the people is the main theme. As a co-operator of some standing I appeal to fellow citizens of the state to associate themselves in the sentiments expressed in the messages and help and advise the Dewan to formulate his proposal on our solid, reasonable, unselfish and if possible united suggestions.

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NICE DISTINCTION

"What is the difference between misfortune and calamity?" some one asked of Disraeli.

He got the reply, "Well, if Gladstone fell into the Thames, that would be a misfortune; and if anybody pulled him out, that would be a calamity."

DISRAELI'S MAKER

One of Disraeli's admirers, speaking about him to John Bright, said: "You ought to give him credit for what he has accomplished, as he is a self-made man."

"I know he is," retorted Mr. Bright, "and he adores his maker!"

TWO THINGS OF CHURCHILL

At that stage in his political career at which Winston Churchill switched over from the Conservative to the Liberal side of the House, many of his erstwhile adherents were sorely offended. A snappish young lady once said to him playfully. "There are two things I don't like about you, Mr. Churchill."

"Yes?" he inquired.

"Your new politics and your moustache."

"My dear Madam," said Churchill coldly, "you are not likely to come into much contact with either."

GOD CAN'T GED GOODS

On a recent trip to the Coast, a small six-year-old girl made the acquaintance of a stanger and chatted freely. "That's my mommy over there," the child pointed out. "And do you know what? She's going to have a baby!"

There was an embarrassed "Oh" from the listener.

"But not now," explained the youngster. "Not until after the war, cause just now God can't get the goods!"

DIGRESSION

Henderson, the actor, was seldom known to be in a passion. When at Oxford, he was one day debating with a fellow student, who, unable to keep his temper, threw a glass of wine in the actor's face. Henderson took out his handkerchief, wiped his face, and coolly said, "That, sir, was a digression; now for the argument"

RETORT

Someone once introduced Ed Wynn to the hostess at a gathering.

"That is Ed Wynn, who is not such a fool as he looks."

"That is right," chortled the comedian. "That is right. That is the great difference between me and my friend."

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H. G. WELLS

(*Continued from last issue*).

"But," said he, "remember! I'm pantry bred. I was brought up below stairs, where we echoed the gentility above. Rather than revive my grovelling respectability of those days I'd risk being rude."

Then he told me that, despite this upbringing and these inhibitions, he was floored by the grace of true breeding in a *grande dame*

He asked me whether I knew Lady Warwick. It appeared that she had turned Socialist, and was a neighbour now of H. G's. As a stout Tory—stout in spirit, I mean—I dare not inquire too nearly as to the occasion or nature of her Ladyship's conversion or discover how far Mr. Wells and his winning words were responsible.

I cannot forget inviting him to dinner at the House of Commons in that devitalizing chamber, the Harcourt Room. Austen Chamberlain and his lady came too, and other notabilities who were not merely instructed folk-of-the world but illuminating. H. G's voice was not hearkened to at first, and general talk overlay particular conversation. But before the meal was over the table was mute, hanging on to my friend's lips He was making rings round every other conversationalist. He told us that he did not read novels—how could he—he wrote them. Also that he refused to grow old or ever to accept the venerable pose

I pleaded for a useful decline into years and the need for experienced grey-beards of whom the beardless could take counsel. In a second H. G.'s fancy was fired and off he had flown in wild and fascinating conjecture.

I was quite right, said he. There must be older people, if for that reason alone. Encourge wiseacres to age decently and set them up at selected centres as inspirers of youth. There was the word "visitor" in regular use, meaning "one who visits." But where was its counterpart, "a person who is visited"? Why not create such a consultant and call him a "visitee"?

For the world of politics and society was worried more than ever. Let us establish at once for Parliament and London an authoritative adviser who could be pilgrimed to and conferred with.

"You shall be the first," I called out, enthusiastically. But he shook his head.

"I am too respectable," he demurred, smiling, and we all laughed.

"Then why not choose Belloo?" suggested a prominent Liberal who was present.

"He's too serious," pleaded our guest.

"Then Burnard Shaw?" asked a Socialist.

"Too flippant," protested H. G.

"Then Birrell," begged Sir Austen.

"Too humorous," retorted H. G.

"I have it." cried Lady Chamberlain, and we fell silent in anticipation of a happy conclusion. "Why not Garvin?"

"Good! Good!" crowed H. G., smiting the table delightedly. In a flash he was picturing a world in doubt, waiting upon the apocalyptic utterances of my very dear friend Jim Garvin.

"We raise our glasses," said H. G., "to J. L. Garvin—first official visitee!"

THE WIZARD OF WESSEX

It was when I suggested H.G. for the job that I came to appreciate his modesty. No one is less vain. He has never attempted to exploit his own personality, just as he has been unself-conscious as an artist and indifferent to processes of style.

Indeed, I once told him how a friend of mine slipped into the—Club one day, where members talk to one another unintroduced, and seated himself alongside an elderly ploughman, who sat munching his bread with sorrowful, furrowed face

He was Thomas Hardy, and my young friend proceeded to pester him with fundamental questions. One of these was Hardy's opinion of Bernard Shaw. The Wizard of Wessex turned sadly upon my friend with the one devastating word—"Journalist."

When I told H. G. this, he fixed me with that telescope eye of his and then remarked just this: "I'm a journalist too."

I liked that admission. How revealing and how honest to pretend to nothing but a power to be remembered to-day and not to-morrow! He has subsequently depicted his fame as that of one who will "dwindle down the encyclopedias of coming years', until the day when the Editor will write the final word "Omit."

J. C.

The Rationalist.

Monday 17-2-1947.

MARRIAGE LAWS

At one time it was the belief of the common folk of India that marriages were made in Heaven. But we gather from the goings on in the Legislative Assembly at New Delhi now-a-days that marriages are made, not in Heaven, but in New Delhi. The place-hunting public men from all over India who get themselves elected and gather there, set fire to their little minds and cook up legislation, of whose after effects or evil effects they themselves are blissfully ignorant. Undiagnosed evils which have cropped up in Society are attempted to be cured by quack remedies, and if the result is a transfer from the ward-room to the dead-house it is no concern of the quacks!

Shakespeare has some-where said, "Let me not to the marriage of free minds admit impediments." The wiseacres who assemble in New Delhi to hatch out our welfare would seem to have that as their motto, and are on a fair way to convert the whole land into a large-scale Gretna Green. They go even one better than Shakespeare, and seem to say also, "Let me not to the seperation of free minds admit impediments" and convert India into a magnified Holly-wood.

If these people claim that India is a nation, and that even at a time when civilization had not yet peeped into the West, its sages and saints had built up a civilization and evolved a happy and virtuous social scheme, they ought to seek to understand it, and then if necessary work out its further evolution or improvement.

Instead, persons who are vote-catching political bosses, deem themselves social wise-acres, and present overnight magic-cure laws to a stunned and bewildered nation as though they were presenting cocktails to a nation of apes.

We can picture the sneer on the lips and the ire on the faces of the bigwigs of the Legislature when they see these remarks.

We do not deny that Pandit Nehru, father of Mrs. Feroz Candhi, Sri Rajagopalachariar, father of Missess Devadas Gandhi, Mr. Asaf Ali, consort of Mrs. Aruna Asaf Ali, Mrs. Naidu, Mrs. Kamala-Bai Chattopadhyaya, Mrs Ammu Swaminathan, mother of Captain Lakshmi, and others are persons of wide experience of a wide range of marriages

But it would be mulish or owlish for them or any one else to assume that the Hindu marriage institution was not the out-come of a high state of civilisation, and deep knowledge of human nature and social well-being. Nevertheless they cook up laws, not to control, but to validate the whims, fancies, and foibles of a misguided generation, so as to further reduce its men and women into the state of mutually half-sucked oranges passing from mouth to mouth.

One is tempted to ask, "Do they believe that Man is the noblest creation of God, as some say, or just another kind of animals to be encouraged in their animal instincts?"

At a recent session of the Indian Assembly at New Delhi two resolutions were brought out regarding Hindu marriages, one by Dr. G. V. Deshmukh for the registration of marriages already religiously performed, and anotner by Mr. Sri Prakash for the religious performance of marriages of persons of different castes or sub-castes.

The public as such cannot see the joke behind the two legislative proposals, or the seriousness behind them, or their long range effect on Hindu Society.

National legislation, we think, should not be cheaply subversive, should be difficult like taking an elephant through the eye of a needle. But in practice ephemeral wise-acres find the legislature an easy tool tc mould the nation according to their ignorance.

We might give an example of the type of arguments with which these bills are carried.

"Mrs. Ammu Swaminathan supporting the motion said that Indian women demanded immediate reforms. She was against piecemeal legislation but in the absence of any comprehensive legislation and also in view of the urgency, she supported Dr. Deshmukh's Bill. The legislation, she said, was only permissive in character. She failed to under-

stand why there should be any opposition to the registration of marriages. No couple ever went or would go to a registrar's office with the intention of going to a divorce court the next day.

Referring to those members who were opposed to the Bill, Mrs. Swaminathan asked if the opposition was because of the fear that their wives would divorce them or was it because they had no faith in their wives? (Laughter). Women's organisations in the country, she said, had always insisted for the grant of equal rights with men."

For a very experienced worldly woman, we think Mrs. Swaminathan's remarks are rather light-headed. She asked if the opposition was because of the fear "that their wives would divorce them, or was it because they had no faith in their wives?"

What does she herself think? What is her own experience?

We remember some 32 years ago in the marina at Madras a small car would arrive, and shortly another small car would arrive, and two doves would be cooing till night-fall for the edification of the habitues of the marina. No one spoke then of divorce or of lack of faith.

But Indian Society has become rottener since, and our fine legislators are hastening the day of "half-sucked oranges passing from mouth to mouth!".

Editor.

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A GREAT EXAMPLE

Antigonish is a tidy little Nova Scotian town (pop 2 200) with a picturesque name and a unique university: St. Francis Xavier. To St. F. X., as Bluenoses call it educators come from all over the world Last week Jesuit Father Ralph O'Neill, of Philadelphia, arrived Like the others, he had come to study the Antigonish Movement to see how adult and co-operative education had bettered the lot of Maritime fishermen and farmers. He wanted to do similar work among the Filipinos.

Poverty for All. Those who come to St. F.F.'s modest brick and wooden buildings soon get to know the broad-minded Roman Catholic priest who is the director of the college's extension department: the Rev. Dr. Moses Matthias Coady His ringing voice, ruddy features and muscular ₪250 are familiar all over the Maritimes He was born on a farm in a Nova Scotian village, tiny Margaree Forks, which had poverty aplenty. He studied in Antigonish, in Rome, and in Washington taught school, preached, but never forgot his birthplace.

Education for All. In 1926, while teaching education at St. F.X., he decided to put some pet theories into practice. He sold Margaree townsfolk on the idea of a big new school. They raised the money for materials, built the school with free labour. Then Dr. Coady turned to the adults. He organized a study club, explained the co-op way of doing things. Out of that came the Margaree Producers' Association of 30 members.

The idea spread. In Nova Scotia alone there were 35,000 fishermen, farmers loggers, miners who could neither read nor write. In a year and a half, Dr. Coady's self-help doctrine ("Seek, and ye shall find") had sprouted 1,000 adult study clubs with 10,000 members. With adult education came co-op stores, farm and fish producer groups. impressed, St. F.X. set up a special extension department to carry on the work, put Dr. Coady at the head of it. The Dominion Government picked Dr. Coady to organize the badly exploited Maritime fishermen, some of whom got as little as $75 a year in the hungry '30s. He started the United Maritime Fishermen, saw it grow into the world's largest producer of lobsters.

At 64, Dr. Coady can tot up his successes. Now Nova Scotia has 12,500 members in 73 incorporated co-ops and about a dozen unincorporated ones, which do a $5,000,000-a-year business It has 33,645 members banded together in credit unions, who have lent one another over $9,000,000. In the Maritimes as a whole 100,000 members have joined co-ops.

All this impresses others, but not Dr. Coady. Says he; "A people can do ten times what they think they can do!"

SAMPLE OF VIVA VOCE FOR THE NEW I.C.S.

Born?
Yes, Sir.
Where?
Russia.
What part?
All of mine
Why did you leave Russia?
I couldn't bring it with me.
Where were your forefathers born?
I only got one father.
Your business?
Rotten.
Where is Washington?
He's dead.
I mean, the capital of the United States?
They loaned it all to Europe.
Now, do you promise to support the Constitution?
Me? How can I? I've got a wife and six children to support.

THIS ENGLISH!

A man went into the Army as a private and was shocked by the wording of a notice that his commanding officer had posted on the bulletin board.

"It's pretty hard," the man remarked to another soldier, "to take orders from a man who knows no better than to end a sentence with a preposition."

The commanding officer overheard him. The next day the bulletin board carried this notice: "There is in this company a certain amount of insubordination up wish which I will not put."

MILITARY READY-WIT

This ingenious escape from an embarrassing military situation has been attributed to countless inexperienced Army officers, up to and including Abraham Lincoln, who was captain of a company in the Black Hawk Indian War. The officer was marching his men, twenty abreast, across a field when he came to a narrow gate. Not being able to recall the proper word of command for getting the company endwise, so that the men could go through the gate, he shouted:

"Company dismissed for two minutes. Fall in on the other side of the gate!"

WHITE MAN'S PHILOSOPHY

When Thomas Hart Benton's house in Washington was burned, Benton left Congress and came to the ruin of his house. As he looked at it he said, "It makes dying easier. There is so much less to leave."

ALL DISCOVERED

There is a tradition to the effect that Noel Coward once sent identical notes to the twenty most prominent men in London, saying, "All is discovered. Escape while you can."

All twenty abruptly left town!

If it had been done in Bangalore?

WISE ANSWER

An Athenian, who was lame in one foot, was laughed at by the soldiers on account of his lameness.

"I am here to fight," said he, "not to run."

ANSWER TO PROHIBITIONISTS

One day Dr Johnson was conversing with Mrs. Williams, a blind friend of his. She was telling him where she had dined the day before. "There were several gentleman there" said she "and I found that there had been a good deal of hard drinking" She closed this observation with a trite moral reflection. "I wonder what pleasure man can take in making beasts of themselves!"

Dr. Johnson replied. "I wonder, madam, that you have not the penetration to see that he who makes a beast of himself gets rid of the pain of being a man!"

NEGRO'S PHILOSOPHY

"Uncle Joe," said Albert Edward Wiggam, the author, meeting an old Negro who was always cheerful in spite of having had more than his share of life's troubles, "how have you managed to remain so cheerful and calm?"

"Well, I'll tell you," replied Uncle Joe, "I'se just learned to co-operate wid de inevitable."

"POLITICS PHILOSOPHY, & PHANTASY"

G. R. JOSYER,

M.A. HONS., F.R.E.S.
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HON. MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE.
FELLOW, MYSORE UNIVERSITY, 1929-30.
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"IT IS ME"

Winston Churchill spoke three words before sailing home that placed him squarely on the side of every school child. "This is me," he said. Not "I." Since it came from an acknowledged master of the language, pure-grammer circles held their fire. "It is me" has been accepted by the National Council of Teachers of English on the theory that mere grammatical propriety must bow before living language.

NIP FROM NIPPON

Occupation troops in Japan have discovered "old Highland." whiskey, but can't get on with it. One brand has for a trademark a Japanese Scotsman in "Macmatsumoto hunting tartan,' with sporran and Harry Lauder stick, and he is waving a fan!

A STATUE'S AMBITION

Max Miller,who is appearing in the variety show at the Victoria Palace, London, recently told an amusing story of a scientist who discovered a serum that, injected into inanimate objects, would restore them to life. One night he went out into Trafalgar Square and injected it into one of the statues there. The statue gave a quiver, and then laboriously climbed down from its pedestal!

"I have given you life," the scientist said. "What is the first thing you want to do?"

"I'm going to get a gun," answered the statue, "and shoot about two hundred thousand pigeons!"

THE BATTAS

Many natives of the Far East are following the course of the war with some trepidation. Some of them may have objections to French, Dutch or British rule, but none wish to see any of them changed for Japanese or German tyranny. There is, however, one little-known race, the Battas, or Battaks, who are convinced that they can maintain their independence against any invaders, white, yellow, or brown. They dwell on Lake Toba in the north of the island of Sumatra, west of Singapore

Nominally, they are under Dutch rule But their country is so difficult to invade that it is practically impregnable So, as they are peaceable enough when left alone, the Dutch leave them to rule themselves According to their law, a man found guilty of robbery at night, adultery with a fellow tribes-man's wife, or other major crime is, after formal trial by the chief and a jury of his village, sentenced to be eaten!

Details of what follows are too gruesome to relate in full. The offended party first chooses what part of the criminal he will eat The victim is cut and eaten while he is still alive.

The most extraordinary feature of the development of this race is that they have produced books, with illustrations in colour, for many centuries. The British Museum possesses two of them They are written and painted on strips on bark over seven feet long and five inches wide and the bark is folded up in book form. Script and illustrations describe magic spells and medicines, but calendars and poetry are included.

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EATING LESS

For many years wise people have been saying that people dig their graves with their teeth. There is much truth in this old saw. Nearly every one of us does eat more than he or she should. Moreover, the slogan, Eat Less To Live Longer, rings true in middle age and after. The surprising thing is that it also rings true for youth.

Human beings tend to grow obese in middle age because they eat too much. In nine cases out of ten, and probably more, it is as simple as that, whatever may be said to the contrary about glandular obesity or psychic factors. Whenever intelligent but physically expansive individuals can be induced to take accurate note of *all* the calories they stoak away—at and between meals, beer and cocktails included—the findings usually explain the fat.

Just recently the male member of a married couple, both of whom tended to corpulence, wrote in to a medical journal to remark that he and his wife could always control weight gain simply by eating less.

When middle-age spread put in its apperance a few years earlier, they had made careful assay of their caloric intake. To their astonishment they discovered that they were putting away 4,000 or 5,000 calories daily, whereas moderately active adults needed only 3,000 or less. The intake was reduced.

Their weights immediately took a downward trend. Their health improved. This is a very fine idea to put into practice and it works much oftener and much less disastrously than patent or proprietary obesity cures.

Simpler than counting calories, however, is chalking up your weight in the mid-thirties, accepting it as a standard, and eating so as just to maintain it. If you have been eating excessively a benign dispensation of nature will soon appear to help you reduce For after you have reduced your intake through real sacrifice for a relatively short period, you will find yourself completely satisfied with less food.

If you exercise more and less weight—and remember the bulk of the loss is water—you can eat more to make up. But try to leave the table hungry, for a house full of hungry tables is better than an upholstered abdomen. In this connection, rationing was a great blessing in disguise to many of the obese because it forcibly reduced the caloric intake of many corpulent and choleric individuals.

Indeed, at the end of meat rationing Paul Henkel, president of the Society of Restaurateurs, repined that people would not for years again start to eat the heavy meals they were forced to forego during the war. "They all say they are feeling better as a result of the light meals they have been forced to eat, and it will be a long time before they grow back into their old eating habits." Obviously, Henkel foresaw an eventual revision to gluttony.

That is very interesting from his standpoint, but if the eaters desire to preserve health and promote longevity, it would be well for them never to return to the big meals of yesteryear. For actuarial and other reliable statistics demonstrate clearly that the prospective lives of those who acquire superfluous weight in middle age average much shorter than for those who remain thinner. It is quite as easy to eat yourself to death as to drink yourself to death. Gluttony is quite as injurious as alcoholism.

But overfeeding of the young is as striking a phenomenon of our age as overeating of the old. A few years ago the International Association of Clothing Designers met and solemnly announced that people tended to get bigger all the time. Whereas thirty-six was the average normal adult size thirty years ago, it is now thirty-eight and going up. During the same time lapse average male height has ascended from five feet eight inches. This tendency starts with the young when a conspiracy of adults seeks to promote weight and height increase in the child.

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REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
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5.	The Tree of Happiness	0—1—0
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7.	Small-pox and its treatment in Vedic Times	0—2—0

The Rationalist.

Monday 24-2-1947.

EATING AND LONG LIFE

In the article extracted elsewhere, a writer advocates the theory "Eat less to live longer."

It was appropriate to pre-war times, when commodities were plentiful and various, prices were low, and food was available at any time of the day.

Even then it could not apply to the millions in India who lived on two meals a day and had nothing in between, or to those who fasted on Saturday night every week for the sake of God Srinivasa, and on Ekadasi every fortnight, as well as on the night previous, and if the calendar showed the Ekadasi to run on the second day fasted on the second day also, not for economising food, not for the sake of their body, but for the edification of God. It could not apply also to those widowed grand-mothers of the family, the unthanked, unpaid benefactresses, who, after drudging from morning till after-noon, and after feeding every one else, sat to a modest late meal at 2 p.m., and took nothing else for the next 24 hours!

But the prescription is good for persons who, because they are opulent or are employed in the Food department, can command food in plenty. The writer gives the example of a married couple who could check their growing stoutness by eating less. He says, "When marriage spread put in its appearance a few years earlier they had made a careful check of their caloric intake. To their astonishment they discovered that they were putting away 4000 or 5000 calories daily, whereas moderately active adults needed only 3000 or less.

The intake was reduced. Their weights immediately took a downward trend. Their health improved."

Napolean once remarked, "More people die from eating too much than eating too little." Many persons imagine that the more food an individual can force down his throat, the healthier and stronger he will become. Excess of anything that concerns our bodies is always dangerous, and the act of eating and drinking is no exception to the rule.

Rich and luxurious food, it is said, is never conducive to long life. Nearly all centenarians have subsisted upon plain, simple diet, and have been most temperate in both eating and drinking.

A great variety of food taken at one meal gives the digestive organs a most troublesome task to perform. This is owing to the fact that each article of food requires in digestion a different exertion of the stomach, and a different period of time for digestion. Various stages of digestion are thus occurring at the same time overworking the juices of digestion, and causing dyspepsia or secreting in the tissues the unhealthy fat of obesity.

Food exerts also a moral influence on every individual, Lord Byron's historian says, "One day as I sat opposite to him, employed rather earnestly over a beef-steak, he said, 'Moore, don't you find eating beef-steaks makes you ferocious?'"

Keen, the actor, is said to have suited his diet to the part he was going to play, and selected mutton for lovers, beef for murderers, and pork for tyrants!

It is related of Fuseli, the painter, that he was in the habit of eating raw meet for the purpose of raising horrible imaginations in his mind. Similarly Mrs. Radcliff is said to have dined on uncooked meat when she was writing "The Mysteries of Udolpho."

A Professor of Bacteriology holds that, provided the microbes are destroyed, it would be possible for the human race in future generations to attain the age of even a thousand years."

Similarly a Professor of Anatomy declares that "as far as he could observe, the human body, as a machine, was perfect; that it bore within itself no marks by which we could possibly predicate its decay; that it was apparently calculated to go on for ever, and that we learned only by experience that it would not do so."

"A good rule of guidance as to the proper amount of food that should be taken at any meal is to finish before being quite satisfied. It is the extra ounce or two that creates the mischief," says a modern physician.

This takes us back to the ancient Indian prescription

"Naatyasnatastu Yogosti
Na-chykanta manasnatah |
Nachaatiswapnasheelasya
Jaagrato nyvacharjuna"

Which means, "It is not by over-eating that a man attains mental concentration; nor, by undertaking a severe fast. The excessivaly drowsy person cannot attain it, nor the one who keeps forcedly wakeful." And

"Yuktaahaara vihaarasya yukta
Cheshtasya karmasu |
Yukta swapnaavabodhasya
Yogo bhavati duhkhaha"

"The man who is moderate in food and sport, moderate in the activities of his limbs, moderate in his sleeping and wakefulness, attains the mental stability which conquers sorrow and achieves spiritual salvation."

A renowned Westerner, Hufeland, also says, "In my opinion, hope in immortality is the only hope that can make life of any value and render the burdens of it easy and supportable. In this respect one can say that religion itself may be a means for prolonging life. The more it subdues the passions, promotes self-denial, produces internal tranquillity, the more will it serve to extend the period of mortal existence.

Editor.

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AN ABLE ENGLISHMAN

Sir Stafford Cripps, one of the Ministers lately in India trying to straighthen out some of this vast country's troubles, is, to many people, no more than a politician. Actually, he is one of those rare geniuses who can make a spectacular success of anything he turns his hand to. With a background of wealth, breeding, and education, well poised, travelled and aristocratic, he is everything that a Conservative should be—except politically.

He started his career as a scientist, and did brilliant work in the laboratory, but threw it up and went in for the law. Then came the first world war, and for a year he drove a lorry between Boulogne and the forward areas. After the Armistice he settled down to law again. In two years he was "recognized"; he became a K.C. at thirty-eight and three years later was elected Master of the Bench of the Middle Temple. He was named Solicitor General in the Labour Government and was knighted by the King. As England's leading lawyer, he is reputed to have earned £50,000 a year.

DOCTOR'S ORDERS

When he took a farm in the Cotswolds, Sir Stafford ran it himself scientifically, buying sheep in the wrong, and achieved considerable success with his flock of pedigree Ryelands. He was equally successful as a gardner, with a considerable knowledge of soil, crops, and pests.

He has been described as a soured vegetarian. As a matter of fact, his vegetarianism dates back to his military service which left him with a severe internal complaint from which he still suffers. The doctors ordered him on to a strict diet which he is convinced saved his life. For more than twenty years he has lived on raw vegetables, milk, and cheese.

CONVICT LIFE

Oh for the life of an American jailbird! In Colorado some convicts earn £1,000 a year making leather goods. In Washington, dozens of convicts run businesses, using Government stationary. Clients are entertained in the cells with bottle parties. In the Bronx Country jail prisoners sit around playing cards all day, and listening to radios!

(*Continued from page 3*)

Young people entering colleges these days average two inches taller and seven pounds heavier than their parents and grand-parents when they entered the same institutions of social diversion. Children today tend to be much larger and to appear more robust than formerly Is such promoting of growth and precocity in the attainment of physical maturity a good thing? A great deal of evidence indicates that it is not. How much of it is attributable to nutrition ?

Of course, we have better sanitation, preventive medicine, and medical care than our ancestors. We are better housed, clothed, and sheltered. Perhaps we are not quite so active vocationally, but our exercise habits are said to have improved—yet it is a great deal more difficult to work off weight than you may ever have imagined it to be.

Selective mating and occupational or even climatic changes may play a part in making youngsters grow faster, but modern nutrition stands forth to absorb much of the blame. Children from better families today eat just about the kind of diet which makes rats and guinea pigs grow fastest. That such diets accelerate physical maturity has also been demonstrated with laboratory animals. But it has also been shown that a little underfeeding of such animals in youth not only retards the onset of maturity but dramatically increases the life span!

This is all in good biological tradition. For there is much other evidence that extending the period of immaturity of any animal tends to prolong its life. There is a sound biological basis for the assumption that an animal's total life span is about six to seven times as long as its normal period of immaturity. Undue acceleration of growth in youth should, therefore, tend to shorten the life span considerably. True, life expectency has increased in modern times—but perhaps in spite of nutritional indiscretions.

Three centuries ago Lord Francis Bacon wrote that "to grow long and slowly is a sign of longevity," and he recommended a spare diet in youth to promote length of life. Since each biological species, including man, apparently has a stardard period during which it attains adult size and maturity, we perhaps tamper with that process unwisely.

When Dr. C.M MacCay of Cornell fed young rats sparsely he doubled their span of life. Exactly similar rats fed the usual laboratory diet acted as controls The rats whose diet was restricted remained in an excellent state of preservation long after their fellows had died of senility.

McCar found thet reducing the caloric intake of youthful rats so extended their life span that, if the results were applied to human beings, humans so fed should not approach senility until about one hundred and seven years of age. They could remain youthful, perhaps a bit adolescent, until sixty or seventy.

This is not to condemn a good diet. The young like others must have their proper quota of vitamins, minerals, and proteins of good quality in order to maintain health, activity, and growth. But a low caloric intake from the cradle through youth, as contrasted with our current tendency to overfeed children so that they attain specific artificial standards of weight and height at specified ages, helps a great deal.

McCay's white rat had a normal life span of about 600 days, equivalent to sixty years for a man. But he found it possible to maintain them in youth for 1 068 days by sparser feeding. Such animals could attain a life span of 1,400 days, equivalent to 152 years in a human. McCay thought he could work out nutritional means of prolonging the rats' life span to 3,000 days!

(*To be continued.*)

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EATING LESS

(Continued from last issue).

Other investigators discovered that when rats were fed the so called filtrate factor, a part of the Vitamin B complex later named pantothenic acid, along with their usual diet, they would continue to grow but to appear youthful long after their normally fed fellows had declined into middle age.

These rats did not begin to lose weight and cease sexual activity at two years of age as did the stock rats. They lost less hair, turned less gray, and maintained youthful efficiency in intestinal absorption—the last probably being a most important factor in promoting longevity.

Not only rats but also bacteria, trout, water fleas, and other living organisms have been found to live longer when fed sparsely in youth Slow growth should naturally result in more perfect adjustment of any organism to its environment and should thus promote viability or aliveness, as well as tend to lengthen the life span.

Going to the other end of life, Henry C. Sherman has shown that due attention to diet will enable an individual to attain full adult capacity and efficiency at an earlier age than usual, and to hold these qualities longer. He believes that careful application of nutrition science by adults would add seven to ten years to their lives.

Nor would these years be added to their old age; they would occur at the prime of life.

So far, we have no true standards of growth for any animal, man included. Such standards as we have merely indicate what certain animals do when fed in certain ways and kept in specific environments. Meanwhile, we go ahead feeding extreme growth-promoting diets to the young and old, which may be more pernicious than we imagine, especially in this day of powerful drugs like vitamin concentrates. Child specialists set great store by height and weight tables. Children are regarded as little better than idiots who depart therefrom!

If a child fails to grow as rapidly as the tables say it should, stuffing with growth-promoting foods and drugs is inevitable. Child welfare is placed on a size and weight basis.

Many experts claim that existing weight and height standards are much too low. But what peculiar advantage is there in increased stature and weight? The evidence at hand strongly points to the contrary!

Much evidence exists to show that growth, maturity, longevity and disease resistance can very largely be controlled nutritionally. Animals well advanced in chronological age possess latent power to grow when conditions are right. Animals which mature slowly live longest. Sparce feeding throughout life appears to be beneficial if the actual diet utilized is complete. 'Eat less and live longer" tells the story research is unfolding in more imposing but less comprehensible language. T.S.H.

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SMALLEST VILLAGE

Demobilization of Pte Ronald Adams has increased the population of Ditchford Northants, by 50 per cent His father Mr Albert Adams, claims that the village is the smallest in England, for only he and his wife and son Ronald live there. Most things in Ditchford can be counted in ones. One house...one railway station ..one woman . and one train which stops at the tiny station each week It brings the week's wages to Mr. Adams, who is the cross ng keeper

RUSTIC ADMIRATION

Lady Randolph Churchill was canvassing among the voters of Woodstock on behalf of her husband, the then chancellor of the Exchequer. Intervie v. ing a workingman she asked for his support

"No, certainly not ' he replied "I should never think of voting for a lazy fellow who never leaves his bed until dinner time '

The lady assured him that he was wrongly informed, adding, "As I happen to be his wife, my evidence ought to be conclusive '

'Lor, ma'am," he at once replied, "if you were my wife I should never want to get up."

WHO IS VAINER?

Miss Frances Keller of the Women s Municipal League of New York illustrated at a dinner party a point she wished to make in reply to a man who had said, "Women are vainer than men."

"Of course," Miss Keller answered. 'I admit that women are vain and men are not. There are a thousand proofs that this is so. Why, the necktie of the handsomest man in the room is even now up the back of his collar." There were six men present and each of them put his hand gently behind his neck!

MILLIONAIRE'S TRICK

A legend of doubtful authenticity has it that J. P. Morgan was once present with a group of men at a bar in the financial district. Beckoning to the waiter, he ordered a beer; at the same time, saying, "When Morgan drinks, everybody drinks." Everybody had a beer and when Morgan had finished, he slapped a dime upon the table, saying, "When Morgan pays, everybody pays."

DEPENDS ON PERSPECTIVE

A question of perspective was raised by the case of the drunk, who, while unconscious, had some Limburger cheese rubbed on his mustache. Coming to later, staggering feebly along, he began to say, "Ain't it awful!"

"Ain't it awful!" said the drunk. "The whole world smells!"

A MEMORIAL

"Is it not the bounden duty of every Mysorean to contribute for erecting a monument or a Memorial to perpetuate the sacred memory of the late Mr Embar Srinivasachar, who has sacrificed his life for protecting the modest Hindu Girls and their chastity?" asks a correspondent.

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THE GREAT ANNOUNCEMENT

Has some one said "Politics is a mug's game?", Perhaps not exactly. Observers of the Indian political game, as well as of its play on the bigger and smaller stages of the world, cannot but conclude that the politicians are foolish, selfish, and conceited, with a free admixture of cheating and bluffing, be it in India, Madras or Bengal, be it in China, or Russia, Greece, Paris, or San Francisco.

The first generation of Indian politicians, of the early years of the Congress, we think, were guided by patriotism, pure and simple. But the hell's broth of the two world wars, which uncovered the beast that is to be found in man, as a snake-charmer uncovers his basket and lays bare the rising hoods of hissing and gleaming serpents, has brought forth a set of politicians, pig-headed, inconsistent, and power-grabbing, potential dictators wearing the velvet mantle of democracy!

During the Munich period, when Britain and Germany were trying to get allies and strengthen their positions, the world was feeling that the British politicians, Baldwin, and Eden and Chamberlain, were coming off second best as compared with Hitler and Ribbentrop and Von Papen. And looking at the wordy and tactical conflict between Indian and British politicians today, one feels that the wisdom or acumen of Indian politicians "doth not shine forth like a bright jewel!"

When the war was over they said, "We don't want you. Give us independence. Quit India. Or we shall raise hell for you." And England, like an aged father who sees unruly sons, and wants to divest himself of control, seemed agreeable. And then Indian politicians said, "You don't frame a constitution for us. We shall do it ourselves. You just quit." And British politicians said wearily, "Alright, you frame your own constitution. And meanwhile you can form your own Government also, in both cases, not monopolistically, but representatively."

But the Government so formed is a mess, and the framing of the constitution also is inconclusive and high-handed. The child may tell its elders, "Don't try to help me. I will myself do it," but doing it is quite a different matter. There are no agreed rules of procedure, and no possibility of agreeable conclusions. The contending parties now ask the British politicians to interfere,

Having asked them to get out and stay out, it is not dignified to ask them now to get in; and experience has taught them that getting in is like getting into a bear-garden. So they say, "No, thank you. We are getting out. You hang yourselves for all we care!"

That is the purport of Premier Attlee's statement reproduced elsewhere.

When Shah Jahan, who with his Empress Mumtaz shares with Antony and his Cleopatra, Queen of Egypt, the honour of being known as the greatest of the world's lovers, grew old and feeble, his sons, Darashiko, Shuja, Murad, and Aurangzeb set him aside and waged a bloody feud for the throne. Now in the 20th century Mr. Jinnah would play the role of Aurangzeb!

There is nothing new under the Sun. Is there? Small-pox and plague and political feuds rear their heads and repaint it with sorrow periodically. To expect anything better out of mankind, we suppose, is like straightening the tail of a dog! *Editor.*

A GREAT PRONOUNCEMENT

The Prime Minister of Great Britain has made the following great pronouncement in Parliament on the 20th last

It has long been the policy of successive British Governments to work towards the realisation of self-government in India. In pursuance of this policy, an increasing measure of responsibility has been devolved on Indians and today the civil administration and the Indian armed forces rely to a very large extent on Indian civilians and officers In the constitutional field, the Acts of 1919 and 1935 passed by the British Parliament each represented a substantial transfer of political power In 1940 the Coalition Government recognised the principle that Indians should themselves frame a new constitution for a fully autonomous India, and in the offer of 1942 they invited them to set up a Constituent Assembly for this purpose as soon as the war was over.

His Majesty's Government believe this policy to have been right and in accordance with sound democratic principles. Since they came into office, they have done their utmost to carry it forward to its fulfilment. The declaration of the Prime Minister of 15th March last, which met with approval in Parliament and the country, made it clear that it was for the Indian people themselves to choose their future status and constitution and that in the opinion of His Majesty s Government the time had come for responsibility for the Government of India to pass into Indian hands.

MISSION S PROPOSALS

The Cabinet Mission which was sent to India last year spent over three months in consultation with Indian leaders in order to help them to agree upon a method for determining the future constitution of India, so that the transfer of power might be smoothly and rapidly effected. It was only when it seemed clear that without some initiative from the Cabinet Mission agreement was unlikely to be reached that they put forward proposals themselves.

These proposals, made public in May last, envisaged that the future constitution of India should be settled by a Constituent Assembly composed, in the manner suggested therein, of representatives of all communities and interests in British India and of the Indian States.

Since the return of the Mission, the Interim Government has been set up at the Centre composed of the political leaders of the major communities, exercising wide powers within the existing constitution In all the Provinces Indian Governments responsible to legislatures are in office.

It is with great regret that His Majesty's Government find that there are still differences among Indian parties which are preventing the Constituent Assembly from functioning as it was intended that it should It is of the essence of the plan that the Assembly should be fully representative.

TRANSFER OF POWER BEFORE JUNE, 1948

His Majesty's Government desire to hand over their responsibility to authorities established by a constitution approved by all parties in India in accordance with the Cabinet Mission's plan. But unfortunately there is at present no clear prospect that such a constitution and such authorities will emerge. The present state of uncertainty is fraught with danger and cannot be indefinitely prolonged His Majesty's Government wish to make it clear that it is their definite intention to take necessary steps to effect the transference of power to responsible Indian hands by a date not later than June, 1948.

This great sub-continent, now containing over four-hundred million people, has for the last century enjoyed peace and security as a part of the British commonwealth and empire. Continued peace and security are more than ever necessary today if the full possibilities of economic development are to be realised and a higher standard of life attained by the Indian people.

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರಿಯ ರಹಸ್ಯಾರ್ಥ	0—1—0
7.	Small-pox and its treatment in Vedic Times	0—2—0

His Majesty's Government are anxious to hand over their responsibilities to a Government which, resting on the sure foundation of the support of the people, is capable of maintaining peace and administering India with justice and efficiency. It is therefore essential that all parties should sink their differences in order that they may be ready to shoulder the great responsibilities which will come upon them next year.

PREPARATORY MEASURES TO BE PUT IN HAND

After months of hard work by the Cabinet Mission a great measure of agreement was obtained as to the method by which a constitution should be worked out. This was embodied in their statements of May last. His Majesty's Government there agreed to recommend to Parliament a constitution worked out in accordance with the proposals made therein by a fully representative Constituent Assembly. But if it should appear that such a constitution will not have been worked out by a fully Representative Assembly before the time mentioned in paragraph seven, His Majesty's Government will have to consider to whom the powers of the Central Government in British India should be handed over on due date, whether as a whole to some form of Central Government for British India, or in some areas to the existing Provincial Governments, or in such other way as may seem most reasonable and in the best interests of the Indian people.

Although the final transfer of authority may not take place until June 1948, preparatory measures must be put in hand in advance. It is important that the efficiency of the civil administration should be maintained and that the defence of India should be fully provided for. But inevitably, as the process of transfer proceeds, it will become progressively more difficult to carry out to the letter all the provisions of the Government of India Act 1935. Legislation will be introduced in due course to give effect to the final transfer of power.

NO TRANSFER OF PARAMOUNTCY OVER STATES

In regard to the Indian States, as was explicitly stated by the Cabinet Mission, His Majesty's Government do not intend to hand over their powers and obligations under paramountcy to any Government of British India. It is not intended to bring paramountcy, as a system, to a conclusion earlier than the date of the final transfer of power but it is contemplated that for the intervening period the relations of the Crown with individual States may be adjusted by agreement.

His Majesty's Government will negotiate agreements in regard to matters arising out of the transfer of power with representatives of those to whom they propose to transfer power.

His Majesty's Government believe that British commercial and industrial interests in India can look forward to a fair field for their enterprise under the new conditions. The commercial connection between India and the United Kingdom has been long and friendly and will continue to be to their mutual advantage.

His Majesty's Government cannot conclude this statement without expressing, on behalf of the people of this country, their goodwill and good wishes towards the people of India as they go forward to this final stage in their achievement of self-government. It will be the wish of everyone in these islands that notwithstanding constitutional changes, the association of the British and Indian peoples should not be brought to an end. And they will wish to continue to do all that is in their power to further the well-being of India."

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A PASTIME

There is romace in matchbox labels, proof of which was provided at the first Phillumnical Exhibition, held in London recently

It was disclosed that the world's largest collection of labels is held by a German, with 15,000 specimens.

The oldest specimen, dated 1829, comes from Troy, New York. One recently changed hands for £100.

Boxes of matches used by the late President Roosevelt bore a private label bearing the inscription: "Stolen from F. D Roosevelt," while other labels of the past advertised whisky at 3s. 6d. a bottle and matches at sixpence for sixty boxes.

POISON IN PLANTS

A few weeks ago the deaths were reported of two German prisoners of war who while at work on a South Wales farm, ate a root which they thought was a parsnip, but which was, in fact, the spotted hemlock, or "fool's parsley." Their fate is a reminder of the danger that is always lurking in fields, woods and hedgerows.

Another dangerous plant which resembles a vegetable is monkshood. Once grown for its blue flowers, it needs an expert eye to distinguish its root from that of horse-radish.

It is not as widely known as it should be that potatoes, left to grow in the light on the top of the soil, can soon be charged with a poison named solanine, while the leaves of rhubarb contain oxalic acid.

Another example of the way in which seemingly harmless plants can prove fatal was brought to light by the death of a boy who was helping to cut the ivy that entwined his grandfather's cottage. He was eating loganberries while he worked, and did not notice that ivy pollen had fallen into the dish!

The campaign to teach children the perils of eating brightly coloured berries has considerably reduced deaths from this cause, but adults take equal risks when they gather fungi in the belief that they are picking mushrooms. When gathering wild plants for human consumption, follow the old newspaper slogan. "If in doubt throw it out!

THE BRITISH STATEMENT

Mr. T. S. Rajagopala Iyengar, M.A. LL.B, F.M.U. writes:

"Though the British Prime Minister's statement fixing up a maximum period i.e., June 1948, for grant of freedom to India is a welcome news, the other features of the statement are all disappointing

1. When the issue is whether the Muslim League has not forfeited its right to be on the Interim Government when it has refused to co-operate in the work of the Constituent Assembly, how does the present statement help to solve the issue?

Has it selved the tangle in the Interim Government?

2. When the present statement says that it would grant independence to the provinces separately, if they would not unite in their demand, is it not going counter to the State Paper of May 26, 1946 which adheres to the unity of India,

3 Would not the grant of such independence separately to all units and States mean Balkanization and Pakistanization of India? Would it not weaken the defence of India?

4. What is the import of saying that States, after freeing themselves from the shackles of Paramountcy, could enter into agreement with the British Government? Does it mean that the British Government try to get a pass-port to establish their citadels once again in Native India?

5. If the statement says that all the Provinces should get separately their independence then what should happen to the Constituent Assembly and its deliberations?

In these aspects I am constrained to say that the statement is unsatisfactory.

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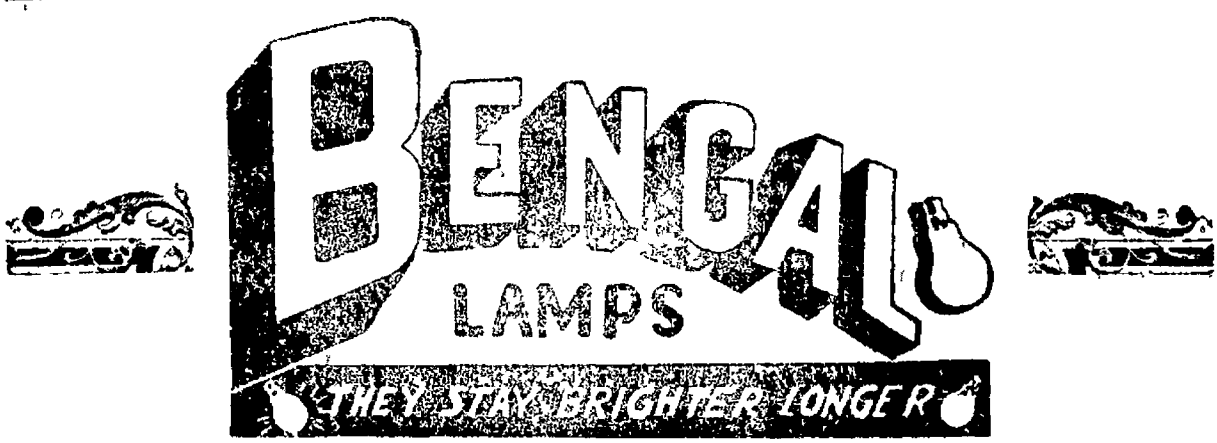

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PARENTS' DAY

AT HARDWICKE HIGH SCHOOL

Dewan Bahadur Dr. T. C. M. Royan, Minister for Education and Dewan-in-charge, presided over the Parents' Day and prize distribution function held last week, at the Hardwicke High School.

Mr. D. Sumitra, B.A., M Ed., F.M U., Principal of the school, extended a warm welcome to the President and other guests of the evening. He presented an address to Dr. Royan, eulogising his services. Also he read the report of the school pointing out its all-round activities, and urging on the attention of the Dewan the urgent need for improving the condition of Aided School Teachers as a class.

Dr. Royan distributed prizes to winners in various competitions. Next he addressed the gathering and narrated that the school got its name from a place called Hardwick in New Zealand from where came to Mysore many years ago Mrs Holdsworth who organised the school. He very much appreciated the ideals of the school and paid tributes to the abilities of its Principal, Mr. Sumitrappa. Dr. Royan emphasised the need for correct type of education to the youth of the country. He felt that particular attention should be paid to physical education, to make the youths healthy and strong, since they had to undertake the defence of the country in future. Also he pointed out the usefulness of training the students in first aid.

Referring to the salaries of school-masters, he said that the Government was aware of the fact that teachers were being paid low. The matter was under the consideration of the Pay Revising Committee constituted by the Government and their recommendations were being awaited. He hoped that when he visited the school next it would be possible to give the teachers good news on the subject. He emphasised the responsibilities of the teachers in training young minds and wished that in the years to come the Hardwicke School would grow from strength to strength.

Dr. Royan earlier unveiled the portrait of Rev. F. W. Spencer, who was formerly Principal of the school.

A programme including music, drama, fancy dress and other interesting items was gone through.

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THESE ISTS

Just what really determines whether a person is a Fascist?

In broad terms, there are three economic systems: Communism, Fascism and Capitalism. The distinguishing characteristic of Communism is common ownership through the government of all property used in production and marketing. This government ownership may come throgh revolution, as advocated by Communists, or through "evolution," as advocated by Socialists.

Fascism also calls for complete government control of production and marketing, but within the framework of a system of private property. And this control of what private owners shall do with their property is the only distinguishing characteristic of Fascism.

Both Communism and Fascism, in basic concept, are strictly economic, and the curious antisocial traits that those who run the system may develop have no necessary relation to their underlying philosophy. A person may be arrogantly intolerant in his attitude towards other races, and still not be a Fascist. Or he may be a Fascist and still be thoroughly tolerant. The confusion on this point arises from regarding German Nazism as synonymous with Fascism. German Nazism was based upon Fascism, but it included many policies which had nothing to do with the economic tenets of Fascism.

Tne next time you hear a "liberal" ranting about the necessity for government planning of our economic lives, and calling everyone who opposes him a Fascist, just ask him whether he wants the government to take over all private productive property in this country. If he says "yes," put him down as a Communist. If he says "no," then ask if it isn't *he* who really is the Fascist. R.R.

SON VERSUS CALF

William R. Webb, famous Tennessee schoolmaster, was invited to speak at a conference at Pomona College on "The Place of Humanities in Education." The man who preceded him didn't think much of the humanities and emphasized the importance of practical education. "What we need is practical, down-to-earth courses," he said. "What I want my son to know how to do, for example, is to milk a cow."

"That is a very good idea," said Webb when his turn came. "A very good idea. I want *my* son able to milk a cow, but I'd also like him able to do somethings that a calf can's do better!"

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BLACK MARKETING

Called to Behar by the clamour of soaring prices in Saran and Darbhanga, Dr. Rajendra Prasad, the Behar leader, now Minister for Food in the Government of India, observed naively, helplessly, that he could not understand how this could have occurred, and regretted the lack of civic sense displayed by the people. "The Food Member made a special plea to the people to wipe out black market. Traders, producers and buyers were responsible for the black market, and all the three should co-operate in helping to remove it," says a report.

Instead of being so weak-k-needly polite, if Dr. Prasad had told them that he was ashamed to be their countryman, that black-marketing was evidence of a debased mentality, and that God would send them to nethermost Hell for their ghoulish greed, he would have been more effective. As it is it sounds rather puerile.

But apart from the puerility of the remarks, we are struck by the studied omission of any reference to Government's own part in the continuance of the black-market. Dr. Prasad,—like John Morley, the grave scholar placed in political office,—was not speaking as the Bishop of Patna, but as an imperial Food Minister with sovereign duties and sovereign authority.

If traders, producers, and buyers, themselves kept the country clean of black-market, there would be no need for Government to take control. If the soil and the seeds do not give rise to weeds and worms there would be no need for careful attention by a farmer in regard to spraying and weeding.

If Governments and Government members content themselves with meeting evils by merely ethical lectures, then they might throw away the sledge-hammer of Defence of India Rules and Control Acts, and call themselves Lay Preachers. But if they intend to do their duties effectively, they must give up their own nonsense, and show also that they will stand no nonsense from the others concerned. If the growers, traders and buyers stuck to minimum prices of their own accord, there would be no need for a Government Control, no need for even a Government. It is their not doing so that has called for Government control in all its grimness, in all its determination. But instead of grimness, it now grins at complaints, winks at hoarders, and protects and shields offenders.

In the first place the preventive staff themselves are corrupt mostly, and instead of checking offences, seek to share in the spoils and so worsen the black-market. Or, where a conscientious official does discover an offence and reports it, higher officials are moved by communal or party considerations to hush it up and let go the offenders.

Recently we heard a report that a Lingayet merchant of Santhepet, Mysore, was

taking two bags of rice and some sugar for a function in his house, that he had been discovered and reported, and that the person was moving the Lingayat Minister camping in the City to prevent his being charged. A Muslim merchant of Bannur was also reported to have boen discovered transporting 10,000 cubes of jaggery, and he was said to be moving the Muslim Minister to protect him!

The Bihar profiteers also must have taken encouragement by the fact that their own fellow-Provincial was the Food Chief of the Empire, and that therefore they were privileged to break the rules.

If Control is worked thus it just becomes a farce and a make-believe, and any amount of pious exhortation to the public would be of no avail.

(To be continued) *Editor.*

THOUGHTFUL SAYINGS

Don't marry for money, you can borrow it cheaper.

The secret of life is not to do what you like, but to like what you do.

If someone betrays you once, it's his fault. If he betrays you twice, it's your fault.

There is a Hindu proverb which says, "You will only grow when you are alone."

He who marries might be sorry. He who does not will be sorry.

If we treat people too long with that pretended liking called politeness, we shall find it hard not to like them in the end.

INDIA'S CONSTITUTION

The polit cal problems now facing India have set thoughtful minds active, and Mysore's intelligentsia have been no less busy than anyone elsewhere. "Princes and India's Constitution" is the title of a scholarly and interesting brochure by Mr. T. S. Rajagopala Iyengar, M A, LL.B., Fellow of the University and organiser and executive of the former Nationalist Party in the Representative Assembly.

Being a State subject he considers the Indian problem from the stand-point of the States, and urges that the States should participate in the work of the Constituent Assembly, and so advance the unity of India as a whole. He makes a Shastraic and historic survey of kingship in the States, and upholds Dr. Nehru's contention that there is no Divine Right of Kings, and that the Princes are only servants of the people and as such removable at will. He strongly urges that the Princes should immediately make a declaration of rights for their subjects, introduce a Democratic form of Government in the States, and send only elected representatives to the Constituent Assembly.

He concludes with the following eloquent words: "Would they cold-shoulder the unique opportunity that is presenting itself to make India an independent nation in the world? Would they cause themselves to be accused of division, disruption and disintegration? Would they allow it to be said, 'India missed the bus' by the delinquencies of the Princes? Certainly not. The Princes, patriotic as they are, will verily rise up to the occasion and make their contribution to the cause of democracy and freedom and not allow India to be under serfdom and slavery."

It is a timely and scholarly publication about a complex subject, neatly got up, for which the author deserves congratulations.

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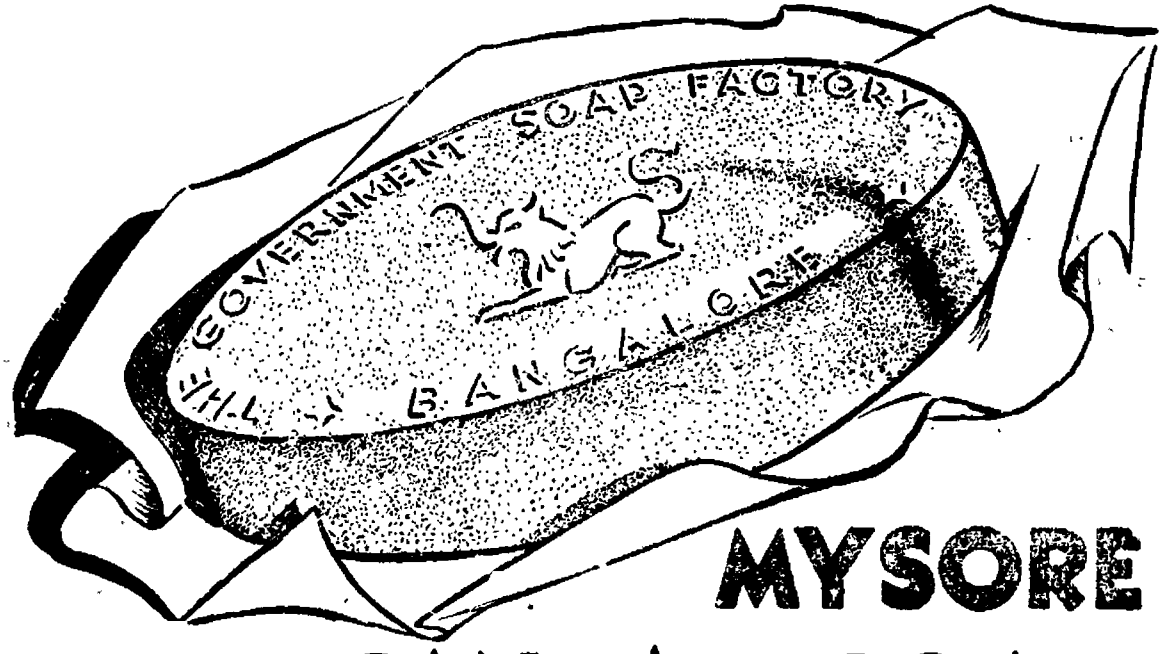

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Many teachers can transform the lives of a few pupils. Only one in a million can change a whole town. As Miss Elwell changed Xenia, Ohio.

A few weeks ago I tracked down Miss Elwell and found that delicate, winsome 91-year-old in the beauty parlor, getting her pin curls set. We lunched at the Xenia Hotel. Her dress was pink and her blue hat matched her eyes. She reminded me of a tiny glowing candle.

"Everyone says that you were the prettiest girl in Greene Country and had dozens of suitors," I told her. "Why did you choose to teach for 40 years?"

She said, "I wanted to open the blinds."

Xenia today is a thriving, openhearted city of about 10,000 people. It is difficult to imagine that when Miss Elwell was young it was a stodgy place, settled mostly by people who had emigrated to Ohio because they thought New England was getting too tolerant. They were hard-working, solemn folk following a harsh creed.

In every home, on the Sabbath, all the blinds were shut. Children spent the day drearily memorizing the catechism. Weekdays were bleak for youngsters too, with constant parental insistence on dour manners and sombre clothes. Amusements were held to be improper. Children were thought of as midget adults who must constantly be restrained. Adventure, enthusiasm and imagination were impious.

But Jean Elwell was, as people said, "born different." Her sinfully merry spirit refused to be broken. Sometimes she hid inside her catechism a novel that told about people who wore beautiful clothes and even enjoyed themselves going to plays, and she could not bring herself to believe they were wicked. She was secretly passionate, too, about the beauty of this earth, about things like Xenia's blossoming buck-eye chestnut trees, which nobody else seemed to notice. Surely it was not wrong to take pleasure in what God had made!

In high school, when she was beaten for stumbling over a passage in the Bible, she promised herself that when she grew up she was going to teach school, and would make her classroom a different kind of place. On her very first morning as teacher she took the rod out of the schoolroom, and it never came back. She said to the children, "We're going to laugh at least once a day." The children gawped. They had never heard anything like that.

They had never seen anybody like Miss Elwell, either. In those days schoolteachers slicked their hair straight back and wore dark dresses, because that was the respectable way to look. Miss Elwell's blond hair was loose and wavy. Her dresses were of bright color, and she wore necklaces and rings. Handkerchiefs had always been thick white cotton squares, but Miss Elwell's were flowered.

"In everything she did," one of her former pupils told me, Miss Elwell represented to us the gay, gracious side of living that our folks didn't believe in. She even brought us the flowers and candy her beaux gave her. They say she turned all her admirers down because she believed she was 'called to teach.'"

Many of the children, because of their harsh rearing, expected nothing but abuse. Miss Elwell set them doing favors for her, day after day, until all that tense bitterness was gone. In one class there was a gloomy, homely girl who had been taught by her parents that this world was a vale of tears, and she was a worm of the dust. One morning Miss Elwell said to her, "Susan, I'm going to give myself some pleasure today. I want you to read aloud, because I like to hear your lovely voice." In her class nobody felt stupid or plain or afraid.

"Miss Elwell saw we needed more than books," a distinguished former pupil told me. "She taught with her heart. On my first morning in her class I did something wrong and she sent me out of the room. I expected to be punished, and I told myself I was tough and didn't care. Then she came out into the hall. That was more than 50 years ago, and I still remember her smile as she put her hands on my shoulders and said, 'John, you're a splendid boy. Now let's see if we can't do better.'

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"She made us realize, for the first time, how beautiful the world is Every week she gave a prize to the child who noticed the most She had us looking at the leaves moving on the trees and seeing how after a rain all the mud puddles are little mirrors

"She found out what each one of us could do best, made us believe we could accomplish something worth while. Right in the middle of a lesson she would turn to someone and ask, 'What are you hoping for this morning?' She was the first person we dared tell our hopes to"

"Perhaps I can explain the secret of her hold on us by telling something that happened when I was a child," a Penia woman said to me. "My mother made a lovely yellow silk party bag as a Christmas gift for me to give Miss Elwell. She did it up in white tissue paper and red ribbon, and on Christmas Eve I took it to Miss Elwell's house I was as proud as Punch But it was a slippery night, and I fell flat in the mud. With the ruined package in my hands, I knocked on her door. 'Oh, Miss Elwell,' I said, trembling and crying, 'my mother worked hard making you a beautiful party bag and I've fallen in the mud and it's all spoiled'

"I shall never forget the smile on her face as she said, 'How wonderful! Every time I look at the bag and see a mud spot I will remember that you walked all the way over here on a cold night to give it to me, and I will like it better mud spots and all."

When, in 1891 Miss Elwell became teacher of English and elocution at the Penia High School she introduced debating One debate that really shook the town was Resolved that a happy man is more moral than an unhappy one' Some people said that the arguments on the affirmative side flew right in the face of Scripture Nevertheless, many Penia parents got to thinking that may be it was all right to be happy before you got to Heaven.

'Such things were brand-new to us," an old-timer told me. "She was always startling us with ideas that seem obvious now but were unheard of then in our town. For instance, she would suddenly ask us, 'Have you enjoyed yourself in class today?' If any child answered no, she would say, 'Then I must give myself zero as a teacher today, because I have not helped you to see that living without joy is failing to live.'"

Miss Elwell decided that graduation exercises should be beautiful. The girls usually wore shirt-waists and skirts of material chosen because they would wear like iron. Miss Elwell sent away for fashion books, and graduation dresses turned into creations of soft white muslin or dimity, with lace and ruffles. She even encouraged bouquets.

Since Miss Elwell had been wise enough not to say outright that she wanted the children to become free and joyful human beings, the School Board never suspected how unholy her plans really were until she announced that the senior class would present *A Midsummer Night's Dream* on class night. Then Xenia split nearly in two.

The children had mysteriously developed the hideous habit of speaking their minds, and they were solidly back of Miss Elwell. But half the citizens were convinced that play acting was worse than the demon rum. Miss Elwell was summoned before the board.

'Perhaps you do not realize," they told her indulgently, "what harm the drama can do to character."

"But this is Shakespeare!" she replied. "How can repeating the noble words of the Immortal Bard harm any boy or girl? Besides, even Boston opens its doors to the drama. Surely you forward-looking men do not wish Penia to lag behind Boston?

No one wanted to say a word against Shakespeare or Boston so the board decided that the play could be given, *but without a curtain*, so that it would not seem like the theater.

(*Continued on page 6*)

"THE RATIONALIST."

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The Manager,
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The Rationalist.

Monday 17-3-1947.

BLACK MARKETING

Our last week's remarks under the above heading have been applauded by some readers, while some, in official position, have declared "I heartily agree with every thing that Dr. Rajendra Prasad has said. You call them puerile!"

Dr Prasad's appeal might have been appropriate if free trade prevailed, and greed had newly reared its head. It is because the growers and merchants had misused their freedom and the country was heading for ruin, that Government had to wrest things from their hands and take over control. If the control is not effective and evils still remain, it must show only the inability and unfitness of the authority exercising the control.

The merchants and growers stood condemned when they forced Government to step in. And having stepped in no Government worth the name can content itself by again putting the blame on the merchants and growers. They must take the blame themselves if they are not able to fulfil the work of supply and control with competent efficiency. It is their duty to set up the proper machinery, and to perfect that machinery by eradicating flaws. If its staff are hand and glove with the merchants, or if its staff are worse than the merchants, then the public are to be pitied, and the less said about the Government itself the better.

Our remarks were meant to bring that aspect of the question to the attention of Dr. Rajendra Prasad, and of all Food and Supply administrators. By procurement and import they must collect all that is humanly possible, and then use all their wit to see that it is distributed equitably. Mere procurement and import would be futile if it does not reach the hand of the citizen, but gets lost in the secret go-downs of the merchants, like the waters of Bhagiratha's Ganges being lost in the foot-hills of the Himalayas!

Inability to procure or import, inability to preserve what is procured from damage, inability to arrange for equitable distribution, and absence of an efficient and trust-worthy inspectorate, cannot be dignified with the name of Control. And no amount of statistical figures of procurement and supply can be expected to give satisfaction to a famished public

That this should be so a year and a half after the close of the war, and 2 or 3 years after the commencement of control is poor evidence of the competence of the men concerned.

In Food the attitude is one of "Take what we give, and do without what we cannot give!" In the case of other articles also, simpler to manage. iron, paper, cement, gold, silver, black-marketting rages, without Governments being able to prevent it,—like Admiral Nelson applying his telescope to his blind eye,—or Government officials being hand and glove with procurers or dealers, and holding out to the public vague promises and empty palms. Meanwhile the Controller exists, and black-marketing also exists. Or to put it in another way, the Controller controls, and black-marketing reigns!

Mysore produces some structural iron. Housing shortage is becoming a terror in the cities Timber, Iron and Cement are badly wanted by the State's public. But an alien comes into the Forest Department, and over-

night raises timber prices sky-high, not for his own benefit, not for the benefiit of the public, and not for the benefit of the Financial Secretary.

Failing timber, you apply for iron. That personage, he too sounds alien, tells you, "Nothing doing. Apply this time next year." He thinks he is God Almighty, an impotent God Almighty whose feet are being eaten by mice! The iron whose use he is supposed to be guarding, is being sold in the black-market. What is he supposed to be doing? For whom is he freezing the iron? Is it for his posterity? Meanwhile we are deafened by tom toms about Post-war planning! We are tempted to ask "Which War?"

The State produces a little cement. Because it produces a little cement, some "wise guy" has ordered that it should get no cement from outside. Depending on its meagre production the State launched on its Jog Project. While the cement is not even enough for that, the Dewan, in a light moment, or as though offering a boon to the Representative Assembly, said "We shall have an Assembly Hall costing a million, in 6 months" But the cement plant is unconcerned. It just says, "No cement!" And it doesn't say even that to the clamorous but powerless public. And, adding fuel to the fire, this is the time which the Municipalities choose to turn the screw on the public for building up their sites!

Verily the public are like an ass, which is being ridden by the master, and his wife, and his son, and his daughter's children. And they are all called Controllers! We do not wish to continue this distressing tale.

Editor

THE MODERN STATE

And this is what we have come to in what will be known as the age of the great slave-states. Hitler drove millions into bondage and now, in the making of this strange peace, we herd millions around the map of Europe and change languages, flags, cultures and boundaries, not because the people desire it, but because it is for the convenience of the All-Powerful-State.

In the slave-state a man is told where and how to live and to work, when and for whom to vote, when to cheer and when to boo, and when to scream loudly that his land is the freest and most democratic on all the globe.

Leaving a pier we retured to the centre of town. On every street corner the government loud-speaker system is blaring at the people—sometimes a sprightly little tune, sometimes a stirring march, sometimes an announcement concerning the day's program. The loudspeakers are like those of Germany and Italy and the Soviet Union—part of the paraphernalia of dictatorship which links every city and village with the central microphone in the capital, so that they may be soothed or stirred at the same instant!

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(*Continued from page 3*)

In time came Miss Elwell's greatest triumph. A minister who had criticized her for giving plays came to her and said: "I want to apologize. You have worked a wonder. You intended to give joy to the children, and you have brought it to the whole town!"

In 1921, when the fine new high school was built, it included the Jean E Elwell Auditorium But Miss Elwell never taught in the new school After 49 years of the work to which she had dedicated herself, she resigned.

"I sometimes wish," Miss Elwell said to me, "that I had never stopped teaching in the grades. There a teacher can really do the most good. If you want a child to have ambition you have to catch him early, before the sense of being small in a big universe sets in and during that brief time when he thinks the world is like a star."

Miss Elwell lives alone in the white cottage on Church Street where she has lived since she was five years old. From morning to night her gay sitting room is filled with friends—former pupils. Six-years-old are as eager to "call on" her as if she were their own age.

She does not know what it is like to feel, as many old people do, that life has grown lonely and the days are drawing in. No woman could be more deeply cherished, no life was ever more richly fulfilled. For the love that Miss Elwell gave to Xenia for half a century is returning to her in full measure, pressed down and running over!

D W.

BEWARE

Herbert went to visit his girl friend in the country. A large sign on the gate read: "Beware of the Dog" He moved forward gingerly and was confronted by similar signs every few yards, all cautioning him to beware of the dog.

Finally he reached the house

"I d like to have a look at that great big brute of a dog of yours!" he told his fiancee.

"Big brute of a dog ..? Oh, you mean Fifi? She is only two months old, and so small I am always afraid people will step on her!"

AUTHOR'S STUTTER

For nearly a year one of Hollywood's biggest producers had been looking for a really good story, and had at last reached the point where he was ready to listen to all comers.

One day an unknown writer was ushered into his presence.

"They tell me you have a great play," said the producer, with a reassuring wave of the hand "Go ahead and read it to me."

This was more than the author expected. Furthermore, he was afflicted with a severe stutter But the chance was too good to miss, so he sat down and read the whole play, scene by scene.

When he had finished the producer yelled for his Secretary.

"Sign this man at once," he cried. "he's got a new twist that's sure box office. Every character in the story stutters!"

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MENTALLY WELL-SHAVED

In a narrow side street in lower Manhattan is a drab, recessed doorway that bears the legend, "Dr Peter Schlumbohm, Walk One Flight Up" In a loft upstairs is a bright, orderly array of glass, aluminum, cork, plastics, cartons, and laboratory gimmicks. Off to one side is the rough lumber worktable at which Dr. Schlumbohm, 50, a large (225 lbs), hearty man with a bellowing laugh, has worked out 1,000 inventions Last week he was founding two newborn brain children the Tubadipdrip, a combination coffeemaker-teamaker and cocktail mixer, and the Tempot, a combination fireless cooker ice cream freezer-frozen food locker-foot bath thermos chest-dishwasher air conditioner and bachelor's chef! They will probably make their way without trouble in the commercial world, just like Dr. Schlumbohm's (rhymes with slum bum) other oddly named gadgets Some of them

Minnehaha, a cocktail mixer which lets cocktails breathe.

Cinderella, a conical garbage pail with custom-made wax-paper linings that looks like a trophy.

A flying pan that never needs to be washed.

A lidless, almost completely enclosed hot-water kettle which looks like an inverted mushroom.

But Dr. Schlumbohm's pride and joy is Chemex, a glass coffeemaker that looks like an angular hour-glass. Dr. Schlumbohm, who drinks six cups of coffee a day, invented it because he was sick of bad coffee. Said he, "With this, even a moron can make good coffee."

Beautilities.—But Dr. Schlumbohm's gadgets are not for morons only. Nor are they cheap. His dozen-odd household appliances, which are the only inventions he manufactures, look like no utensils in the ordinary kitchen, have been frequently exhibited by the Museum of Modern Art. He thinks this only natural because "if you make a thing as simple and efficient as possible, it is bound to be beautiful." And, he has also found, highly profitable. His sales of Chemex ($3'50 to $12) reached $200,000 last year. His Tubadipdrips ($7'50 and $9 50) and Tempots ($1'35) should boost this year's sales well over last year's $300,000.

They would be much higher except that Dr. Schlumbohm abhors Big Business, feels "it is handicapped by inertia, conservatism, and carload mentality." When he gets tired of a product he stops making it, invents a new one. He has no big factory. He farms out the actual manufacturing to such companies as Corning Glass and Alcoa, pays eight girls to assemble the parts of his Fahrnheitor products in the small loft He has drawn up and filed the 300 patents he holds in three languages (Dr. Schlumbohm thinks it takes about 1,200 inventions to produce a dozen profitable products), writes his own advertisements with coined words like "beautility," does his own selling.

But No Tedium.—He invents mainly because he loathes tedious labour. A Ph. D. in physical chemistry from the University of Berlin, he invented his way around Europe (selling the patent rights to support himself), finally decided in 1935 to settle in the U.S. because "per unit of energy expended, the returns here are the greatest." But he has not succumbed to America's clock-punching bustle. He eats breakfast late, often late, often does not get to his office till 5 p.m., often quits work at 6, always drinks a bottle of burgundy with dinner to drive out any traces of tedium. He never eats lunch, thinks it "the most godawful impediment to efficiency in this country." His only ambition, which he thinks he has achieved, is "to keep mentally well-shaved!"

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WHAT CAN SAVE US?

Robert Louis Stevenson, for example, reared a Scotch Presbyterian, revolted against religion. He called it and the respectability for which it stood "the deadliest gag and wet blanket that can be laid on man," and he described himself as "a youthful atheist." Then something happened. He began to have, as Gilbert Chesterton put it, his "first wild doubts of doubt." He soon was writing: "Tis a strange world, indeed, but there is a manifest God for those who care to look for Him." In the midst of the illness that led to exile in the South Sea Islands, he wrote of his "cast-iron faith." And when he described the awakening that, despite tuberculosis, gave him the best years of his life, he said: "I came about like a well-handled ship. There stood at the wheel that unknown steersman whom we call God."

Such spiritual awakening commonly occurs in youth. But sometimes it occurs in maturity, with such startling reversal of all the man or woman has previously been as to seem incredible. I know an influential Christian leader in this country who, as a professional gambler, was about the slickest article in his line in New York City. Certainly the best years of his life began with a spiritual awakening which, before, would have seemed to him and to his friends utterly unbelievable.

Paul on the Damascus Road, so changed that he henceforth loved what he had hated, Augustine in his garden, reading the words that swung his life around on a tack he had long resisted—such events were turning points not simply in personal experience, but in mankind's history.

In this postwar world the possibility of this transforming experience is of prime importance. If we are not to be self-destroyed there will have to be a lot of spiritual awakening—from cynicism to faith, from desperation to hope, from vindictiveness to good will, from egotism to social conscience. No political organization of the world alone, indispensable though it may be, can save us. Only spiritual awakening can produce the great leaders and the public conscience to support them, and *that* begins always within the individual.

SOME BUSINESS POSTULATES

1. Develop a scheme of payment that will be a challenge to the worker and a proper reward for all he does with both his head and his hands.

2. Advance all men on *merit*. All better jobs should be filled from inside the organization. All men should know that the best man rises only because he *is* the best man.

3. Give all men jobs that at least occasionally are beyond them.

4. Make sure that the plan is known to all the men: that they know what they are doing and why and how well they are doing it.

5. Have the whole organization share in the prosperity of the company. If the profits are doubled, most of the increase should go to the men who doubled them—the workers, the engineers, the customers, the management. The stockholder rarely does much to increase profits, hence his share should be small.

Care should be taken, however, not to rivet attention on profit. Between "How much do I get?" and "How do I make this better, cheaper, more useful?" the difference is fundamental and decisive.

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Monday 24-3-1947.

A FLYING VISIT

After much ado Acharya Kripalini, President of the Indian National Congress, paid a visit to Mysore. Having failed to catch Mahatma Gandhi with their lakh and half purse during his last visit to the South, local Congress-men caught the second largest fish of the Indian ocean now.

The visit, we are informed, was not an unmixed success. The reception at the Mysore City limits did not materialise, and was left to the imagination of the Press. The purses offered were either rejected or decried as too meagre. And the presentation of civic Address ended in a mood of bitterness rather than of elation and rejoicing.

Not being lion-hunters we did not expect to meet him or see him, but the courtesy of an invitation to the Municipal Reception, gave us an occasion to hear and to some extent measure his personality.

We generally look upon men of the political caste with the same contempt that they themselves bestow on those who belong to other castes. But we listened to him with an open mind, and gladly acknowledge that we enjoyed the speech. His tranquil pose, unhurried fluency of expression, clarity of thought, homely analogies, and sometimes pleasant sometimes biting humour, made him an attractive and enjoyable speaker.

That is concerning the main speech. But the post-sreipt which was occasioned by some imp of mischief conveying to him the impression that he had been slighted by the official President of the Municipal Council, sidetracked him into becoming somewhat bitter, sarcastic, and vindictive.

He said that the Municipal President had avoided participating in the function in order to dishonour him, that in Travancore they had refused the use of a certain open ground for his meeting, and that it had to be held on a road blocking it for an hour and a half, whereas in Cochin the officials and the Congress-men went with him in the same carriage, the officials invited him to be a State-guest, that he replied that he would agree if the local Congress-men agreed, that it was arranged accordingly, and that the Maharaja of Cochin gave him a purse of Rs. 30,000.

We expected a little more insight and perspicacity in the President of the Indian National Congress.

The Congress has became a hoary institution. Its first generation of men have all passed away. Its second generation have also become white haired, feeble, and mellow. Even its third generation who are bubbling up to the top, are graying in the temples. It has thus reached a stage in which the public mind looks upon it as a hoary institution and clothes it with some sanctity. And its President is something of a divinity, like an anointed king.

He may take it therefore that nobody wants to slight him or dishonour him. The Maharaja of Cochin had him as a guest and offered him Rs. 30,000. A youthful Muslim citizen offered a sum of Rs. 50 at the Mysore function on the spur of the moment.

—But what is this money for? And what is this begging money when it does not come as a voluntary collective offering? We think the President of the Congress ought not to stoop to that at this time of day. The temptation to make such easy money seems to have become a canker with party politicians, and is becoming a public evil.—

To return from this digression, the Congress President may take it for granted that other Princes besides the one of Cochin, and other individuals like the Muslim citizen of Mysore —Mr. Khuraishi Junior, is his name, we think— would gladly treat him as a State guest and offer him contributions.

In Mysore we find that since Sir Mirza's regime any blessed Jack-a-napes does become and can become a State guest. We do not think that the Travancore Dewan, ex-Secretary of the Congress himself, would have been unwilling to show the Congress President the utmost courtesy of the State.

But that would not suit the book of the local Congress gangsters, there as well as elsewhere. Their purpose is to make a cat's-paw of the Congress President, and by innuendoes, misrepresentations, and bare-faced falsehoods, prejudice him against the State authorities, and use his anger and power as a lever to bully the State authorities into handing power over to their wicked hands. If the Congress President is baby enough not to see through this game, his capacity to steer the nation will have to be doubted.

(To be continued) *Editor.*

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A LESSON TO PLANTERS

Dr. Larsen was invited to address the annual meeting of the Hawaiian Sugar Planters' Association. Its wealthy conservative members, expecting a discussion of recent developments in medicine, were startled when the sturdy, sandy-haired speaker, his blue eyes flashing, indignantly described the unwholesome conditions on some of their plantations. He concluded with an impassioned plea for a plantation health center. At your experiment station, scientists have demonstrated that it pays to improve the crops. Let me show that it also pays to improve human beings."

A member of the Planters' Association rose to his feet. "We are not in the business of public health," he said coolly. "Ours is a highly competitive enterprise, with no margin for nonproductive expenditures."

"How much cane does a sick man cut?" asked Larsen. "Can a man worried about his sick wife and baby do a good job in the fields?" He urged the planters to offer workers a health improvement program for 18 months. "If it does not lower the cost of producing cane, we'll abandon the project." On this basis they agreed.

So in 1929, at Ewa plantation, 20 miles from Honolulu, Larsen took on a second full-time job.

Painstakingly he analyzed the death records of babies and mothers. They revealed a tragic sacrifice of life because of too frequent pregnancies. There was only one solution—proper birth spacing, a dangerous proposal in a strongly religious community.

"Preventing birth is challenging God's will," one powerful group objected.

Larsen replied: "Can we believe God cruel enough to say to a mother nearly dead from sheer rapidity of births, 'You must have unfit children every year rather than fit children once in two years?"

To the cane laborers Larsen explained parenthood. Plantation women expecting babies received as good care as managers' wives. Once a month each pregnant woman was driven to the health center for examination and instruction. At the same time, all were urged to have their babies at the plantation hospital rather than in the insanitary camp shacks. That first year, 90 percent were delivered by doctors and accredited nurses instead of superstitious midwives.

ALMANAC

We acknowledge with thanks almanac for the coming lunar year, Sarvajit (All-conquering), by Sri Mahavidwan Sampathkrishna Jois and Sri Vidwan S. N. Krishna Jois. It includes both Siddhanta and vakya systems, and is neat, handy, and well-got-up, and maintains its usual excellence and deserves popularity.

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George is marrying one of these all-round girls She swims, golfs, drives a car, and is an air pilot."

"Lucky for George he can cook, isn't it?"

ALL NO'S

Stalin and Molotov were together when Molotov recieved a phone call from Secretary Byrnes. "Hello, Mr. Byrnes," said Molotov. "No . . . No . . . Absolutely No . . . Definitely Not . . . Yes . . . No! No . . . No . . . !" Then he hung up.

"What was his question when you answered yes?" asked Stalin. "Oh," said Molotov, "He asked if I could hear him."

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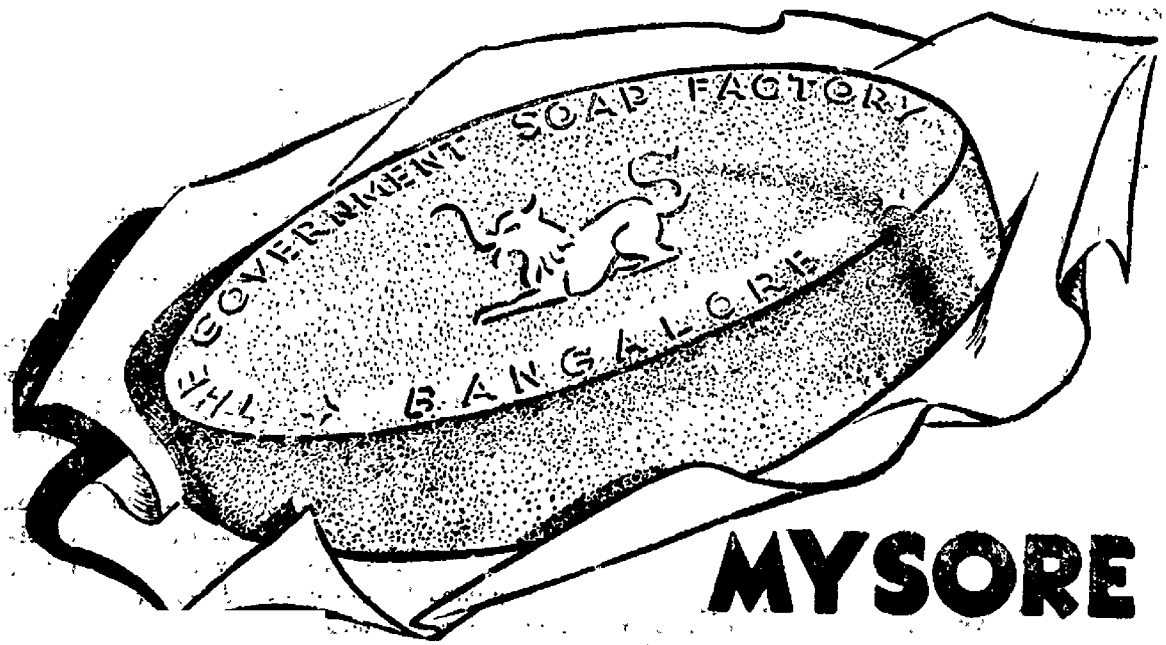

MYSORE SANDAL SOAP

THE GOVERNMENT SOAP FACTORY, BANGALORE.

"POLITICS PHILOSOPHY, & PHANTASY"

G. R. JOSYER,

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MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN.,
HON. MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE.
FELLOW, MYSORE UNIVERSITY, 1929-39,
EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA,
EDITOR "RATIONALIST.

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Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

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H. E. LORD WAVELL

"He was in khaki shorts and shirt-sleeves, standing with his back to me, bending over a desk littered with papers. The glare of the sun caught his face as he turned, and in this light he looked like an early Orpen—one of those strong swift sketches where the painter made such brilliant play with shadow. It is a fine face, Wavell's, from every point of view, whether you are an artist or a soldier or a private citizen. It is weather-beaten, with good cause, but the winds and the rains and the consuming suns have only served to bring into sharper relief its kindliness and humanity.

May be the aforesaid winds, rains, and suns have also served to strip him of certain superficial elegancies, such as small talk. He is the worst beginner of conversation I ever met—though he can stop it easily enough, with a few shattering words of common sense. And now his "How-do-you do?" hung in the air like a diminishing echo In desperation I spoke first, asking him if I was not interrupting his work.

"This isn't work; it's pleasure. My anthology."

"What sort of anthology, sir?"

"Of poetry."

"*Another*?" The word escaped before I realised how rude it was. Mercifully he laughed; the ice was broken: and from that moment he was altogether enchanting.

He told me that he was compiling his anthology on the unique principle of including only those poems which he could recite by heart!

"Other Men's Flowers" has since been published, and has had a resounding success. It may be true that an anthologist is only the man who ties the ribbon round the bunch, but "Other Men's Flowers" gives proof of many an adventure in the lonely lands of the spirit, and the ribbon that ties it is bright and bold; its colours will not fade. I stared at the desk, with its formidable pile of manuscript.

"Do you really mean that you can recite all these by heart?"

"I think so."

"May I take you at your word?"

"By all means."

I began to turn the pages. They showed a remarkable catholicity of taste. Donne and Blake marched side by side with Scott and Kipling; Byron jostled Swinburne, and there was a whole host of those minor poets whose voices swell the English chorus to its incomparable richness.

Suddenly, I came to it; one of the most precious poems in the world—Francis Thompson's "Arab Love Song"

Dare one ask him to recite it? The whole situation was so fantastic—I standing there, in suffocating tweeds, requiring Lord Wavell to burst into song!

Yet I did ask him, and never shall I regret it, for as soon as he began to speak his voice changed, and the lovely words drifted through the room with all their music and their cadence.

"The hunched camels of the night
Trouble the bright
And silver waters of the moon.
The Maiden of the Morn will soon
Through Heaven stray and sing,
Star gathering.
Now, while the dark about our loves is strewn
Light of my light, blood of my heart, O come!
And night will catch her breath up, and be dumb.

It was late before I left him, and by then he had told me many things of the part that poetry played in his life. How he declaimed it while he was riding a horse alone, or driving a car, how "The Hound of Heaven" had played a special part in his life, how he had called upon it under fire, in storms at sea, in all times of stress; how "Horatius" was

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the first poem he ever had by heart, and how admiring aunts used to give him three pence for reciting it from end to end, how Browning and Kipling were perhaps his prime favourites because "they could see the stars and yet keep their feet on the ground."

And as he said good-bye he drew from his richly-stored memory a passage which might well be written over the great doorway of the House of Commons. It is from Flecker's great drama "Hassan." The Caliph is speaking He says:

"Ah ... if there shall ever arise a nation whose people have forgotten poetry, though they send their ships round Taporbane and their armies across the hills of Hindustan, though they mine a league into earth or mount to the stars on wings—what of them?"

And Hassan replies, "*They will be a dark patch upon the world*"

Soon after this meeting I left Delhi, and set out on a long trek of exploration It was in Darjeeling for instance, in the shadow of the saintly snows of the Himalayas, that I met a hard-bitten colonel who had never forgotten Wavell lecturing many years before at Aldershot He had chosen for his subject, 'The Ideal Commander,' and for his authority—Socrates. The colonel produced a fly blown notebook and showed me Wavell's translation of the ancient Greek. 'The ideal commander must be observant, untiring, shrewd, kindly and cruel, simple and crafty, a watchman and a robber; lavish and miserly, generous and stingy, rash and conservative"

Does that "go" for Wavell? I see him in a gentler light There is something symbolic in the armorial bearings which he chose when he was elevated to the peerage A blue shield, charged with gold chevrons between three fleur-de-lys. On the right, a soldier of the Black Watch. On the left, a scholar of Winchester, To me, the scholar looms the larger.

Linlitngow—his predecessor—had been a giant for work, but he had also been insistent on the retention of the traditional fabric of etiquette. Wavell simplified everything The A.D.Cs walked with a freer, jauntier step. Yet there was pomp enough about the last dinner I had as his guest. Try to see the setting The flower-strewn table, sparkling with silver, is set out of doors under a sky the colour of a ripe plum. In the background looms the vast pile of the house itself, subtly floodlit The air is heavy with the scent of flowering shrubs Behind each of us stands a servant, a giant in white and gold, with a crimson sash. We rise to drink the toast: "the King Emperor!"

Humanitarian, strategist, poet, organiser, scholar, plain soldier—you may make of him what you please. The one certain thing is that he will have need of all these qualities in the next few years, which will decide the destiny of the Eastern world.

Beverley Nicholls.

He has left us Have we got any lessons to draw from his fine personality portrayed above? How do our own statesmen compare with him?

Ed.

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Monday 31-3-1947.

A FLYING VISIT

II

We have noticed a glaring bad taste in the civic addresses presented by the Mysore Municipal Council for some years past. Tney welcome the visitor to "our beautiful city" Imagine a man welcoming another to his house with the words, "I welcome you to my beautiful house." He will be dubbed silly! Similarly in a civic address. If the city is beautiful, it is the visitor's duty to pay compliment to it. In the present case the recipient of the Address, President Kripalini, rightly uttered the snub, "If the city is beautiful it is not due to the Municipal councillors." What little beauty the city may have is due to the late Ruler and his long-term Dewan. But what is the beauty? A few open spaces, a few giant buildings badly designed and crudely built, with municipal services far from satisfactory, and an acute lack of accommodation ignored by the callous authorities. When there are cities like London and New York, and places like Brighton, Briarritiz, Cannes, Venice, Naples, Melbourne and Cranberra, it is only puppies with closed eyes that can talk of Mysore as "our beautiful city."

In his reply to the address Mr. Kripalini observed that in the Indian States the villagers' money was being used to adorn the capital, that in Travancore Trevandrum and the roads leading to it were fine while the rest of the State was poverty-sticken. We wonder what the Travancore Congressmen did to impart to him that impression. Travancore is one-fourth the size of Mysore, while its revenue is more than half of ours. The people are able and uninvaded, and therefore prosperous. Therefore the State should be better off than most parts of India.

In Mysore too, to say that the money of the villages is being spent on the Cities of Mysore and Bangalore is simple nonsense. The cities yield a substantial revenue, and what money is spent on them is out of their own income. To say that they are fattening on the villages is false propaganda. If the villages are unsightly it is because the villagers don't move a finger to improve them, and want some one else to do it for them. If they were horses and cattle and not men, that would be reasonable. But being men they should be ashamed of themselves.

President Kripalini referred to nepotism in the States and in India generally. He said that he himself may not be held above guilt in that respect, and that he referred to it in an analitical spirit. Perhaps he was referring to the Municipal Councillors grabbing city sites at cheap rates in the names of their relatives. Perhaps he was referring to the recent exposition in the "Blitz."

Nepotism, like other kinds of immorality, is an immemorial practice. Nepoleon made his brothers kings of Italy, Spain and Holland. Chatham's son, Pitt, was taken into the Cabinet. So did Joseph Chamberlain's sons, Austen and Neville, get into the Cabinet. Ramsay Macdonald's son, Malcolm, was thrust into the Cabinet. King George's Cousin, Earl Mount-batten, is made Viceroy of India. Of course he looks handsome and efficient, a combination of Curzon and Kitchener, less impregnable than Curzon, and less grim than Kitchener. In our own country, Sikander Hyat Khan's son is thrust into the Cabinet, and thrust out. Gandhi's coterie, and Nehru's relatives, are easily put into public positions,

just as recently in Hyderabad Dewan Bahadur Aravamudiengar's son was made a High Court Judge.

Nepotism thus is not a new evil, but an old disease of public life, like gout, asthma, or diabetes. President Kripalini referred to it, but offered no cure.

And he pictured a future for the Rulers of the States. He said that the English King was the Supreme Commander, the Fountain of Justice, the Civil Head of the State. But he issued no command to the army, passed no judgment, and gave no civil order. He could not even marry whom he liked. The respective Ministers decided all those things. But he was still the centre of all State functions and ceremonials, and received all regal honours as ever before.

The picture shows that our politicians are not original thinkers, but just apes, some trying to mimic Great Britain, some Russia, some U.S.A., and some God knows what else! If they sought to mimic Heaven that would be something.

These political theories are all advanced by the few who have gathered a crowd by false hopes and elbowed their way to the front, and are stretching out their hands to seize power, and seizing it use it like cranks, like mono-maniacs, until things come crashing around them.

President Kripalini was at one time an academician. For some years past he has been a political official. We would invite him to recall his academic ideals and standards of the best form of Government, observe his friends and others at work in the Interim Government and the Provincial Governments, and say how much of it all is responsible popular Government, and how much of it self-centred, self-opinionated, gangsterdom.

Editor.

A PUBLIC SERVANT'S WORK

In a certain commune in France there was an old woman who owned a very fine billy-goat. He was renowned as a potent sire of very fine kids, and the old lady made a tidy sum for his services, so much that her neighbours became jealous and said, "Such an animal should belong to the commune." They asked the mayor to buy the billy so it could be used by all for a reasonable price. The old dame was quite satisfied and sold the animal. The commune built a new stable and announced that it was ready for business. Nannies were brought from all directions for service at the communal expense—but nothing doing. Mr. Buck simply put his nose in the air and looked bored. The frantic mayor sought out the old woman and wanted to know why the goat, so renowned for his performance, now showed not the slightest interest in his job. "No trick about it," the old woman replied, "but only what I expected. Do you expect him to work now that he is a public servant?"

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A young man once found a £5 bill on the street. From that time on he never lifted his eyes when walking. In the course of years he accumulated 29,516 buttons 34,172 pins, 12 cents, a bent back, and—a miserly disposition!

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FINDING TRUTH

For ages past the police force has had various methods of finding truth or securing a confession from suspected criminals. Most of the methods were grim and sometimes resulted in the maiming or even the death of the victims whether innocent or guilty.

There has been an attempt however in recent times to discover the guilty by easier, quicker and less hurtful methods.

In the olden times also sometimes astrologists and sometimes mesmerists were used for locating guilt. Today a new personage has come into the field, the psychologist. We are told that at the Fordham University of U.S.A 6000 experiments have aided the police. And in the experimental and criminological work the instrument, psycho-galvanometer, and the technique "have established an accuracy of 98 per cent."

That is good indeed. It saves innumerable suspects from undeserved torture, apart from quickening the process of detection.

In Mysore also Psychology, under the direction of Dr. M. V. Gopalaswamy has been adopted as a child. But the child, we are afraid, has remained a stunted child, or as a museum piece.

If it were deemed to be of value it could have been developed by necessary grants. But while the State can find money for needless things, or for extravagant expenditure over needful things, many other things it keeps up only half starved or fully-starved, as Hyder Ali kept up Khande Rao. It was reported recently that under the direction of Professor Gopalaswamy an enterprising member of the police force was attempting to apply the Psycho-galvanometer for purposes of crime detection.

Every one knows that in mechanical detection much depends on the precision of the instrument and the experience and mental calibre of the detective officer concerned. If the machine is imperfect and the mind is immature, erratic readings and erroneous conclusions will gallop together and lead the enquirer to a wrong destination.

If the Mysore Police system wishes to safeguard against that, it must procure a first class equipment and secure for the officials concerned all the necessary training to handle the machine deftly and arrive at the truth wisely.

Merely making a beginning and staying at the beginning is no good. It is like a traveller who goes to the Railway Station with all his packings, and stays on the platform, without catching a train or returning home!

Ed.

A PRACTICAL MAN

G. K. Chesterton, the English author, and several literary figures were asked one evening what book they would prefer to have with them if stranded on a desert isle.

"The complete works of Shakespeare," said one writer without hesitation.

"I'd choose the Bible," interrupted another.

"How about you?" someone asked Chesterton.

"I would choose," replied the portly author, "Thomas' Guide to Practical Shipbuilding."

NATIONAL GRADATION

When an Englishman is told a joke he laughs three times: first, to be polite: second, when the joke is explained; and third when he catches on.

When a German is told a joke, he laughs twice; first, to be polite, and second, when the joke is explained. He doesn't catch on.

When a Frenchman is told a joke, he laughs once; he catches on immediately.

When an American is told a joke, he doesn t laugh at all; he's heard it before!

WOMEN TEN TIMES BETTER

Here are ten things which an observant Frenchman says women can do better than men:

Dress lightly without catching cold.
Avoid an argument by a smile.
Cry at the right moment.
Choose a present.
Write a long letter and say nothing.
Obtain a special dish for a dog in a restaurant.
Choose underwear for the opposite sex without embarrassment.
Remove a speck of dust from the eye.
Disturb twenty people in a cinema before finding a seat.
Take very hot drinks.

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RAJA SARABHOJEE RAO

The princely virtues and exquisite accomplishments of Sarabhojiraja the Second of Tanjore possess an aesthetic completeness in themselves Among his contemporaries it is difficult to find a personality so rich and vitally interesting. And his period of rule constitutes the golden age in the chronicle of Mahratta princes who graced the throne of Tanjore.

Raja Tuljajee of Tanjore adopted Sarabhoji to succeed him to the throne. When Tuljajee died in 1786, Sarabhoji's claims were waived aside by his uncle Amar Singh, the brother of the late Raja Sarabhoji was then nine years old, and ill treated by his uncle he turned for help and guidance to Schwartz, a Danish Christian Missionary, who was appointed as Sarabhoji's guardian by the late Raja Through the encouragement of the Missionary Sarobhoji appealed to the Governor-General for redress from the ill-treatment to which he and the dowager Ranees were subjected at the hands of Amar Singh. It took nearly eleven years before Sarabhoji was reinstated on the throne As an independent Raja, Sarabhoji was able to rule over Tanjore only for two years, and in 1799 he left the administration to the care of the English East India Company in return for a decent pension. But he retained his sway over the Fort and the temples of the distr .. until his death in 1833

More or less freed from the burden of Government, Sarabhoji was in a position to devote himself wholeheartedly to the pursuit of culture. Artists of all descriptions—musicians, poets, dramatists, painters, doctors, wrestlers and architects thronged to his court as if Tanjore were the "Mecca" of their dreams and ambitions. The traditional origin of Tanjore as the place where artists find 'tanjam' or patronage was emphasised during the sovereignty of Sarabhoji.

PATRON OF ART AND CULTURE

Sarabhoji's love of art was comprehensive. His interest in architecture was perhaps the greatest of his passions He built two memorial columns in Setubhavachatram and Pattukota with the following inscribed on them: "His Highness Maharaja Sarabhoji of Tanjore, the friend and ally of the British Government, erected this column to commemorate the triumphs of the British arms and the downfall of Bonaparte in A D 1814' His wide interest in architecture could be more intimately seen in the Bathing Pool which he built within the zenana of his palace and decorated with fine statues. It had an arrangement for the supply of fresh water It is known as "Krishna Vilas."

Sculpture also engaged the attention of Sarabhoji To commend to posterity the memory of his friendship for Schwartz he ordered Flaxman, a renowned sculptor of the times, to execute a marble bas-relief tablet. This is now placed in the Fort Chapel in Tanjore Among the figures in the scenes depicting the death bed of Schwartz could be seen the Raja himself holding the hand of his friend Six years later in 1907 the Raja had had a statue of himself executed by Chantrey and erected it in the Nayak Durbar Hall of the Palace.

The Maharatta Durbar Hall of the Palace is adorned with huge canvas paintings of the ancestors of Sarabhoji and were executed to his order. The culminating picture in the series is of the Raja himself Sarabhoji was no doubt egotistic in thus putting too much of himself in every one of the creative activities which he patronised Bishop Heber, a fine chronicler of the times chafes about this foible of the Raja and says that Sarabhoji did not pin his faith to frail memorials to perpetuate his name but made himself immortal in marble and canvas. Perhaps Sarabhoji was aware that the Maharatta principality in Tanjore was in its sunset glory and so hastened to achieve something by which posterity could remember him and his noble line.

A Well-Informed Prince

Sarabhoji was extraordinarily well-informed and modern for a Prince of those days. His love of learning which he imbibed under the careful tuition of Schwartz, his early guardian, compelled him to augment the Royal library, first established in Tanjore by the Nayaks. Hickey, an English Traveller, notes down that the Raja had ten book cases containing a very fair collection of French, English, German, Greak and Latin books and two others of Maharatta and Sanskrit manuscripts. The Raja had acquired a commendable proficiency in some of those languages Bishop Heber in the Journal of his travels in South India says that Sarabhoji could quote, Louvoisier, Linnaeus and Buffon fluently. Sarabhoji also dabbled in English verse.

As if to give point to his efforts in the cause of learning Sarabhoji established a printing press in his palace in 1805. It was one of the earliest presses in South India to print Devanagari type.

Sarabhoji possessed the inquisitive mind of a scientist. In a room adjoining the library he had "an air pump, an electrifying machine, an ivory skeleton, astronomical instruments." He had also valuable collections of coins, of flowers and natural history specimens, with each of which he seemed to have considerable acquaintance.

Medicine was Sarabhoji's favourite study. He had several cases of ancient books on this. His Court had a liberal number of writers on medicine and there were practioners of medicine. He himself was well versed in herb lore and a work on medicinal practice is reputed to be from his pen.

It is only natural that in Sarabhoji who was interested in the cure of human ills, tender humanity for his subjects should be a marked trait. His charities have been liberal. He caused tanks to be built on the high road to Ramesvaram and established a splendid feeding house for the poor and destitute in honour of Muktamoa, his favourite queen. He had also a very keen civic sense. He made provision for repairing the big Sevappa Nayakkan tank outside the Fort Walls and for filtering the water running from it to the smaller protected Sivaganga tank inside the Fort. He made arrangements for effective drainage in the town which are in use even to-day. A civic organisation called Nagara-Parishkara Sabha for the proper sanitation of the town was also instituted by him.

ATTITUDE TO CHRISTIANS

European travellers in India testify to the genial hospitality of Sarbhoji and make special mention of the fact that Sarabhoji employed Christians in his Court. While remaining orthodox and gratifying the prejudices of his people, he was able to be cosmopolitan too and enhanced his popularity. His friendship for Schwartz affords a touching example. He allowed the missionary to carry on his work peacefully, aided him with money and lands for the achievement of his Christian endeavours, (Orphan schools etc.) And the tablet in the Fort Chapel is not the only memorial to the man who had had a profound influence on his character. The following incident speaks volumes. On the restoration of Sarabhoji to the throne the English garrison evacuated the forts of Tanjore. And the Raja conducted a purification ceremony to remove the effects of polution by the occupation foreigners in the temple and its pricincts. As the Fort Chapel built by Schwartz stood in the Sivaganga Fort and on holy ground it came to be rumoured that the Raja was going to have it demolished and built elsewhere. The English Resident of the time went to the Raja to verify the rumour and was properly rewarded by the towering wrath of the Raja at what he took to be an insult to the memory of his dearest friend.

We possess a pen picture of Sarabhoji as he was in 1826. Bishop Heber says in his Journal that Sarabhoji was "a strongly built and very handsome middle-aged man with eyes and nose like a fine hawk, very bushy mustachios, generally splindidly dressed, but with no effeminacy of ornament." He further adds that Sarabhoji was a deadly shot at a tiger, a real good judge of a horse...has never neglected the active exercise and frank soldierly bearing which become the descendant of the old Maharatta conquerors."

The figure and personality of Sarabhoji is poetically treated in a play by Sivakolundhu Desikar, a court poet of the time. This play has ever since been enacted in the great Chola temple in Tanjore on the eighth day of the Chitra festival. It is surely the only immortal way of endearing and engraving a great king's name in the hearts of his people. All other memorials may crumble down, but not this to the greatest and most modern of Tanjore Maharatta Rajas.

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Monday 7-4-1947.

THE OTHER LEADER

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Addressing the Memon Chamber of Commerce, Mr. Jinnah said, "There is such a lot of false propaganda and an enormous amount of misunderstanding is created, perticularly by the other communities, especially the Hindus."

We recall that from the time of the first invasion by Mahomad Ghori in 1001 to that of Hyder Ali, and Badruddin Tyabji, Mahomad Ali, Abdul Kalam Azad, Asaf Ali, Hydari II, Mirza Ismail and even the earlier Mr. Jinnah himself, Hindus have trusted Muslims entirely and without reserve. What they have got in return is Noakhali and Amritsar! Therefore it is strange that Mr. Jinnah should make such a statement. Perhaps not so strange when we remember the story of the wolf which, standing higher up the river, accused the lamb of polluting the water and so punished it. These fables are very good to make us understand the ways of men.

Mr. Jinnah has said what he thinks, or what he wants his followers to think, of Hindu leaders' propaganda. Will he be good enough to tell us what has been the nature and trend of Muslim leaders' propaganda during the last twenty years?

Other sayings of Mr. Jinnah are, "I am fighting for Pakistan because it is the only practical solution for solving the problem, and the other ideal of a united India and a rule based on the Parliamentary system of Government is a vain dream and an impossibility. India is neither a country nor a nation, but is a score of nations."

"Let me tell you who brought this idea into our head. It is the British." After having sucked the British dry and got the best that he could out of them, Mr. Jinnah is pleased now to charge them with seeking the unity of India. He forgets that the idea of one India did not originate with them. The Moghul Emperors wanted to have one sway over India. Bismark seventy years ago sought to consolidate a broken up and disunited Germany into a strong and well-knit one. The States of Malaya, the States of Indonesia, are being treated as one. The nations of U.S.A, of twice the size of India, have got a strong central Government. So it is no crime for the British Government to think of one Government for India.

What is Mr. Jinnah's alternative? If India is a score of nations, and if the theory is that each nation should have a separate State, why does he demand only two States? Why should the others not have States of their own?

He says, "United India will only result in destruction Why shold there be destruction? The answer is very simple. United India

can only mean the rule of one nation over another. United India means three votes for Hindus and one vote for Muslims. Therefore one nation with a brute majority cannot rule and inflict its own ideals on another nation."

What about the brute majority in Bengal, Panjab, Sindh, and the Frontier? Why should the other nations there submit to the brute majority of one? What about the brute majority in Hyderabad? Mr. Jinnah would not like to describe it as a case of "brute minority," would he?

Would it be misrepresentation if we say that what Mr. Jinnah wants is that Muslim minorities should not submit to others' rule, and that other minorities should submit to their rule?

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He says, "Answering two questions, Mr. Gandhi said that he was agreeable to exchange of population. When I suggested this it was considered a crime, and there was a howl."

Much water, or much blood—has flown since Mr. Jinnah referred to the exchange of population. This crime is being committed in Europe by insane politicians. Mr. Gandhi would perceive his error if he gave a thought to the details of the exchange. Does Mr. Jinnah agree that the Muslims of Madras, and Bombay, Bangalore, Waniambady and Malabar, should migrate to Bengal or Sindh with their portable possessions, leaving their homes and fields behind, as well as the graves of their ancestors? Mahomad Bin Tuglak wanted his subjects to shift from Delhi to Dowlatabad. His subjects and posterity cursed him. But Mr. Jinnah is enamoured of his suggestion. Why not he put it to a free and open plebiscite,—not coerced by Muslim Leaguers,—and find out?

Then we have a further fine passage. "We assure the Hindus that in Pakistan the minorities will be treated justly, fairly, and generously. The whole history of Islam has shown that. The whole teaching of Islam is in that direction. Democracy is in the blood of the Mussalmans, and we have stood for equality, fraternity, and liberty." As they are being treated now in Sindh? As they are being treated at Noakhali, Dacca, and Amritsar? Is it not? will he please give some examples of what he calls, "justly, fairly, generously"?

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"From the date of this Hejiri, or "flight", of Mohammed Moslem Chronology begins. Supported by the men of Medina he began to propagate his doctrines by the sword, fighting his first battle with the Koreishites whom he defeated at Bedr 623 A.D, and after a series of wars with Jewish and Arabian tribes captured Mecca."

That is the beginning of Moslem history. European history tells us of the Four Crusades which Christendom had to organise in order to stem the tide of Moslem aggression. Moslem history in India during its 7 or 8 centuries is pretty well known. Where in all this welter Mr. Jinnah can discover anybody being treated "justly, fairly, and generously," or signs of "equality, fraternity, and liberty," we do not know.

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Editor.

SATYAGRAHA

Mr. L. S. Raju, MA, (Hons), BL., Bangalore, writes—

While much may be said in favour of the criticism that the steps taken by the Government of Mysore for the introduction of Responsible Government in Mysore under the aegis of H H the Maha raja are somewhat dilatory and not in keeping with the spirit of the times, the decision of Mysore Congress to launch what they call Satyagraha from 1st. May 1947 is hardly commendable or proper Satyagraha is no joke and even in the hands of its apostle, (Mahatma Gandhiji) it was difficult to keep the masses within proper bounds Moreover even in British India under the able guidance of Mahatma Gandhi the weapon of Satyagraha was aimed at specific grievances (e g., Salt Satyagraha, Flag Satyagrah, Rowlatt Act Satyagraha, Bardoli Satyagraha, Champaran (Indigo) Satyagraha etc.)

Even in 1942 Gandhiji never actually started any Satyagraha for the sake of attaining political independence.

Leaders therefore in Mysore should be very careful and circumspect. The atmosphere is surcharged with violence and communal bitterness The masses have had really no training in silent and non-violent continued suffering for a noble and just cause. There is a good deal of constructive work to be done and this work has been totally neglected. The future political status of Indian States is being seriously considered at Delhi. It would therefore be futile, inexpedient and unwise to launch any campaign of meaningless, aimless, and unnecessary suffering This however does not mean that the Government should shut its eyes to the needs for taking immediate and energetic steps for the establishment of Responsible Government under the aegis of H. H. the Maharaja of Mysore. The Congress Leaders also should not forget that they could achieve a lot by vigorous constructive work and effective constitutional agitation both here and in British India They should remember that it may be easy to sow the wind but very difficult to reap or resist the whirl-wind. While no doubt good Government is no substitute for self Government, it is better than lawlessness or anarchy.

LINCOLN'S WIT

In his early circuit court days, Lincoln did a great deal of walking, mostly for economic reasons. On one such enforced hike he was overtaken by a stranger driving to town.

"Will you have the goodness to take my overcoat to town for me?" Lincoln asked in his friendly manner

"With pleasure," was the reply, "but how will you get it again?"

"Oh, very readily. I intend to remain in it!"

WHAT IF

The latest atom bomb story from America suggests a degree of scientific detachment not all scientists feel.

"Is it really possible for the atom bomb to be developed so that it would destroy the earth?" an anxious inquirer asked an astronomer.

"What if it does?" retorted the astronomer. "It is not as if the earth were a major planet."

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(Continued from a previous issue)

Gospel No. 59: These are the sayings of Padal-Kottai-Appillai:—The first part or the first sentence of (Dvaya) tells other-helplessness (*ananyagathithva*) and the second part or the second sentence other-uselessness (*ananya-prayojanathva*).

[*Ananya-gathih* (To whom there is no refuge). He who does not resort to the means of bhakti and the like which are distinct from God as the means. He who is singly attached to the ready means or God as the means to salvation: the salvation-seeker who resorts to God, that is, who takes asylum at His lotus-feet, must necessarily consider that he has no other protector than the Lord. *Ananya-prayojanah* (To whom there is no other use). He who entertains no other desires but considers the rendering of consecrated services to the lord as itself the fruit of such services. The second sentence is the prayer to render at all places, at all times and under all circumstances, such consecrated services to Sriman Narayana as are to His pleasure and for His pleasure bereft of all taint of egotism and mineness such as "I am the enjoyer;" "This is my enjoyment;" and so on.]

2. The first part grows the grace of the Lord and the second part His pleasure.

[The following are a few among the texts which demonstrate how the grace of God grows in respect of the chetana who resorts to act of faith, that is, who seeks refuge at His lotus-feet as the sole means to salvation.—

(i) "ಬ್ರಹ್ಮವೇದ ಬ್ರಹ್ಮೈವಭವತಿ."—He who knows Brahman becomes like Brahman.

(ii) "ನಿರಂಜನಃ ಪರಮಂ ಸಾಮ್ಯಮುಪೈತಿ" (Mun. Up. III 1-3). Freed from all bonds of transmigration, he attains the utmost equality or perfection with the Lord.

(iii) "ಮಮ ಸಾಧರ್ಮ್ಯಮಾಗತಾಃ" (Gita XIV.2)—Attain the sameness of nature with myself.

(iv) "ಮಾಮುಪೇತ್ಯಪುನರ್ಜನ್ಮ ದುಃಖಾಲಯಮಶಾಶ್ವತಮ್ ।
ನಾಪ್ನುವಂತಿ ಮಹಾತ್ಮಾನ ಸ್ಸಂಸಿದ್ಧಿಂ ಪರಮಾಂಗತಾಃ ॥
(Id. VIII-15).

"Great souls, who, having come to Me, have attained the supreme consummation (or beatitude) —(they) do not obtain (again) the unending (life of) rebirth, which is the abode of misery."

(v) ಸಪಿತ್ರಾಚಪರಿತ್ಯಕ್ತಸ್ಸುರೈಶ್ಚ ಸಮಹರ್ಷಿಭಿಃ ।
ತ್ರೀಁ ಲೋಕಾ ಸಂಪರಿಕ್ರಮ್ಯ ತಮೇವ ಶರಣಂಗತಃ ॥
ಸತಂನಿಪತಿತಂಭೂಮೌ ಶರಣ್ಯಶ್ಶರಣಾಗತಮ್ ।
ವಧಾರ್ಹಮಪಿಕಾಕುತ್ಸ್ಥಃ ಕೃಪಯಾಪರ್ಯಪಾಲಯತ್ ॥
(Ramayana)

(a) Kakasura committed the most heinous offence. He was deserted even by his father Indra who was unable to give him shelter against the Brahmastra of Sri Rama. Other Gods and Maharshis whom he approached were also unable to give him shelter. Having gone round the three worlds several times without any result, at last, Kakasura sought refuge in Sri Rama alone.

(b) Sri Rama was one who had the protection of is refugees alone as His very nature; while Kakasura was one who had hostility alone as his very nature. This Kakasura was Jayanta, the son of Indra. He had assumed the form of a crow. As he belonged to the class of *devas* it was prohibitory of him to come into contact with the earth. Not heeding even the prohibition he had fallen on the earth. When the father chastises the child it falls on the feet of the mother. It looked as if similarly the crow which was subject to the wrath of Sri Rama, the Lord of the universe, had taken refuge in the Mother Earth who was the Consort of Lord. Sri Rama who is the fit Refuge in all circumstances and who holds as his family duty the protection of all those who seek refuge in him, becoming subordinate to his own grace, protected this Kakasura though he wanted to kill him. Just as in our case, who are worldly people, our endeavoured work too ceases on account of forcible *karma*. The idea here is that even Isvara's endeavours stopped without completion by becoming subordinate to his own grace.

(vi) "ತ್ಯಕ್ತ್ವಾಪುತ್ರಾಂಶ್ಚದಾರಾಂಶ್ಚ ರಾಘವಂ ಶರಣಂ ಗತಃ ।"
"ಸರ್ವಲೋಕಶರಣ್ಯಾಯ ರಾಘವಾಯ ಮಹಾತ್ಮನೇ ।"
"ಮಿತ್ರಭಾವೇನ ಸಂಪ್ರಾಪ್ತಂ ನತ್ಯಜೇಯಂ ಕಥಂಚನ ।"
"ಸಕೃದೇವ ಪ್ರಪನ್ನಾಯತವಾಽಸ್ಮೀತಿಚಯಾಚತೆ ।"
"ಅಭಯಂ ಸರ್ವಭೂತೇಭ್ಯೋ ದದಾಮ್ಯೇತದ್ವ್ರತಂ ಮಮ ॥" (Id.)

(To be continued.)

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THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

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JOY OF TELEPHONING

"Hullo,
Hullo,
What number is that ?
What number do you want ?
I want to speak to Mr. Pooter,
Hold on a minute,
Hullo. Hullo.
Hullo,

We were cut off.
Were you the person who was talking just now ?
Yes, I was cut off,
What number are you ?
I'm speaking from a call-box,
I thought we were ringing you,
No. I'm waiting to speak to some one,
You're through now.

Is that the City Vulutres Investment Trust ?
No. I want to talk to Mr. Pooter,
Hullo. Hullo,
Is that Pooter ?
No. I want City Vultures.
Must be a crossed line,
Operator . . . Operator . . .
What is your number, please ?

I'm in a call-box.
Replace your receiver, caller, and dial again,
Hullo. Hullo,
What number is that ?
What number do you want ?
Is that the City Vultures Investment Trust ?
No. I was cut off,
Who are you ?

This is a private call. I want to speak to Mr. Pooter.
You are through now,
Hullo,
Hullo. Is that you, Pooter old boy ?
Levy speking. Who do you want ?
I want Mr. Pooter,
Pooter ?
Yes, Pooter,

You're through to the wrong extension.
Hullo. Hullo,
This call is for somebody else, miss,
He said it was your call from City Vultures,
I said I wanted Mr. Pooter.
I thought you spoke to him,
No. I was cut off,
Hold on, please,

Hullo,
Hullo, Pooter.
You want Pooter ?
If you please.
Who is that ?
This is a private call,

Hullo,
Hullo,
Pooter speaking,
At last. Hullo Pooter, old boy how are you ?
Who is that . . . ?
Hullo Hullo,
City Vultures ?
Damn ! "

CURES

If you've a cough,
Laugh it ough,
If you've a sneeze,
How about a lemon, and honey from beeze ?
If you've an ache,
Find two aspirins to tache,
If your world seems dull and grey,
Try two weeks' holiday with pey.

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DO YOU KNOW?

Animals die more quickly from lack of sleep than from total lack of food.

The odds against a bridge player being dealt all 13 cards of one suit are about 158,000,000,000,000 to 1 . . .

Bats and pheasants are good swimmers.

Ruskin, in "The Crown of Wild Olive," called London "that great foul city, a ghastly heap of fermenting brickwork, rattling, growling, smoking, stinking; pouring out poison at every pore."

Women are less restless in sleep than men.

On a quiet day if the temperature were 60 to 80 degrees below zero, you could hear the barking of a dog ten miles away.

The annual national cost of damage due to smoke in Britain is £21,000,000.

Mr. Molotov's name used to be Vacheslav Mihailovitch Scriabin.

An egg will keep for at least six months if turned every day.

The planet Neptune was first discovered on paper, by a mathematician.

No matter how great the storm at sea, no wave rises more than eleven feet from sea-level.

This world weighs about 1,256,000,000,000,000,000,000,000 tons.

A glass globe full of cold water will light a pipe if held in the rays of the sun: so will a block of ice rubbed into the form of a lens.

A rainbow in the west indicates that bad weather is on the way; in the east, that the bad weather has passed and we can look for better conditions.

Most human beings who die a natural death do so between the hours of four and six in the morning.

Burnt hair was frequently used for its smell to revive fainting people; hence probably "the hair of the dog that bit you" for hangover.

"Men of straw" hung around the law courts wearing straw in their shoes to signify that they wanted employment as witnesses: they were prepared to swear anything at a price.

The fattest man who ever lived was probably Daniel Lambert: he was 5 ft. 11 in., but he weighed 52¾ stone.

Part of a Roman soldier's pay was an issue of salt, called his "salarium"; hence your "salary" to-day.

In olden times a woman remained unwed till she had spun a set of bed linen, during which time she was a spinster; when she married she became a wife, which comes from the Anglo-Saxon word to "weave," and meant that her spinning day were over.

"To do each day two things one dislikes is a precept I have followed scrupulously. Every day I have got up, and I have gone to bed.

The word gazette, meaning a newspaper, comes from the Italian word Gazette, meaning idle or worthless chatter.

The odds are in favour of lightning striking twice in the same place.

The man who wrote "Home, Sweet Home" never had one.

Thunder does not sour milk.

Two monks brought the art of silk weaving to Europe from India in the year 536.

"Hollywood is a universal disaster compared with which Hitler, Himmler and Mussolini were trivial and fleeting incidents."

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The Rationalist.

Monday 14-4-1947.

MAHATMA GANDHI'S WALK OUT

There is a phrase ascribed to Pythagoras, the Philosopher, "*Nil Admirari*," "I don't admire anything." We are not usually inclined to admire anything, but we cannot help admiring the courage of the three who stood up in the sea of Mahatma Gandhi's Prayer assemblage at Delhi and objected to his reciting from the Quoran in the precincts of the Hindu temple.

Mr. Gandhi pontifically scolded them with words to the following effect: "Hinduism is a tolerant, and Catholic religion. It is un-Hindu to oppose the recitation of the Quoran. Therefore I will not pray with you at all," and walked out.

This was repeated on the second day, and, we think, on the third day. We are not sure, as we do not keep Mr. Gandhi's diary, though Oscar Wilde has said that "it would be good for every one to keep some one else's diary."

We are not Mr. Gandhi's conscience-keeper either. Therefore we do not propose to defend his curious action.

Rather we think that it is indefensible. If the three dissenters had walked out of the prayer meeting, Mr. Gandhi would have held them out as godless hounds. Therefore His own abandoning of the day's prayer, and so disappointing both God and the thousands who had assembled to pray, does not strike us as a saintly act.

He set also a bad example for his innumerable adherents, including the Mysore Municipal Councillors, as well as to Mr. Jinnah.

As it is, we have been feeling the foolishness of Municipal Councillors walking out of meetings, and letting civic work go to the dogs. And now Mr. Gandhi has given them a handle. They ask, "When Mahatma Gandhi can walk out of a prayer meeting abandoning prayer, why should we not abandon civic work and walk out of a civic meeting?" We are left tongue-tied.

And Mr. Jinnah also will have to walk out of some meeting in order to keep up his parity with Mr. Gandhi, vide the Viceregal House circulars, "The Viceroy had five interviews, each of such and such duration with Mr. Gandhi. The Viceroy had five interviews with Mr. Jinnah of such and such duration," of course the same as Mr. Gandhi's. We do not know whether the Private Secretary's work should be called simple, or rather difficult.

But instead of Mr. Jinnah, the Maharaja of Bikanir has copied Mr. Gandhi and walked out of a Princes' meeting, for its failure to enter the Constituent Assembly immediately.

What simple remedies! You walk out of one meeting, and you get the unity of the States and the rest of India! You walk out of another meeting, and you get the unity of Hindus and Muslims!

Somebody might now write a book on "Walking out" as a panacea for all human ills.

On the third day Mr. Gandhi trotted out a new argument, that if any body wanted to take objection to Quoran being recited in the temple it should be Harijans, and not other Hindus, as the temple was meant for Harijans. So, has Mr. Gandhi reached the stage

of illumination when he agrees that Harijans have rights over their own temples and others have rights over their own temples? Then why do his henchmen make such a great show of forcing Harijans into other peoples' temples?

Each community has got its own conception of God, its own mode of worship, its own atmosphere for offering prayer. A Vyshnavite feels strange, and is not welcome, in a Shaivite temple. A Shaivite does not feel at home in a Vyshnavite temple. A Veerashaivite dislikes both. A Jain wants his own *basti*, a Budhist his *vihara*, a sikh his *gurudvaara*, a Parsi his fire temple, and a X in his denominational church. And a Muslim has a thorough-going hatred of every one else's temple. And yet Mr. Gandhi feels very consistent when he insists on Harijans being given rights in all other Hindu temples, and denies right to other Hindus to say anything about Harijan temples. And when Muslims oppose even his reciting of the Quoran, he thinks himself consistent in demanding that Quoran should be recited in a Hindu temple.

Mr. Gandhi argues that Hinduism is a tolerant and catholic religion, that God may be prayed to in any language, and therefore Hindus should not object to Quoran recital in a temple.

We do not claim to have made such deep study of the Geeta, or to have imbibed its teachings, as Mr. Gandhi has done. But we have tasted a little of the eternal spring, and we shall examine a few of the passages which Mr. Gandhi seems to have in mind.

(To be continued) *Editor.*

AWAY FROM NATURE

Once upon a time a man's work was conditioned by sunrise and sunset, by the direction of the wind or the state of the sea or the turn of the seasons. He was continuously in communication with them. He thought of this life, and of this love, in terms of their power or mercy. Now, more and more, machines are the condition of his life. As yet he is not born mechanically but he is nourished, transported, given news, killed and buried mechanically. In so far as nature has a share in these processes, that share is elaborately concealed from him. I am not drawing the familiar moral that men are the slaves of their machines. What troubles me is the opposite aspect of the matter. Is mankind transferring its allegiance? *Is it becoming, in its mind one with the non-natural things, and losing altogether its ancient sense of being one with the sea and the earth?*

* * * *

Once a politician had merely to promise a new post office. Now he has to promise a new world!

Ph.D.

A young woman working for a degree of Doctor of Philosophy married a professor in the middle of her second year.

"But, Edith," protested one of her friends, when she announced her engagement, "I thought you came here to get your Ph.D."?

"So I did," replied Edith, "but I had no idea I would get him so soon."

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A ROCKEFELLER PICTURE

Rockefeller began as a member of the proletariat and through thrift and cunning succeeded in developing the first perfect trust, namely that known as Standard Oil.

About fifty years ago Rockefeller's income was given as thirty millions by an excellent authority. He had reached the limit of profitable investment of profits in the oil industry. Here, then, were these enormous sums in cash pouring in—more than $2,000,000 a month for John Davison Rockefeller alone. The problem of reinvestment became more serious. It became a nightmare. The oil income was swelling, swelling, and the number of sound investments limited, even more limited than it is now. It was through no special eagerness for more gains that the Rockefellers began to branch out from oil into other things. They were forced, swept on by this inrolling tide of wealth which their monopoly magnet irresistibly attracted. They developed a staff of investment seekers and investigators. It is said that the chief of this staff has a salary of $125,000 a year.

"The first conspicuous excursion and incursion of the Rockefellers was into the railway field. By 1895 they controlled one-fifth of the railway mileage of the country. What do they own or, through dominant ownership, control to-day? They are powerful in all the great railways of New York, north east, and west, except one, where their share is only a few millions. They are in most of the great railways radiating from Chicago. They dominate in several of the systems that extend to the Pacific. It is their votes that make Mr. Morgan so potent, though, it may be added, they need his brains more than he needs their votes—at present, and the combination of the two constitutes in large measure the 'community of interest.'

"But railways could not alone absorb rapidly enough these mighty floods of gold. Presently John D. Rockefeller's $2,500,000 a month had increased to four, to five, to six millions a month, to $75,000,000 a year! Illuminating oil was becoming all profit. The reinvestments of income were adding their might of many annual millions.

"The Rockefellers went into gas and electricity when those industries had developed to the safe investment stage. And now a large part of the American people must begin to enrich the Rockefellers as soon as the sun goes down, no matter what form of illuminant they use. They went into farm mortgages. It is said that when prosperity a few years ago enabled the farmers to rid themselves of their mortgages, John D. Rockefeller was moved almost to tears: eight millions which he had thought taken care of for years to come at a good interest were suddenly dumped upon his doorstep, and there set up a squawking for a new home. This unexpected addition to his worriments in finding places for the progeny of his petroleum and their progeny, and their progeny's progeny, was too much for the equanimity of a man without a digestion....

"The Rockefellers went into mines—iron and coal and copper and lead; into other industrial companies; into street railways, into national, state, and municipal bonds, into steamships and steamboats and telegraphy; into real estate, into skyscrapers and residences and hotels and business blocks; into life insurance, into banking. There was soon literally no field of industry where their millions were not at work....

"The Rockefeller bank—the National City Bank—is by itself far and away the biggest bank in the United States. It is exceeded in the world only by the Bank of England and the Bank of France. The deposits average more than one hundred millions a day; and it dominates the call loan market on Wall Street and the stock market. But it is not alone; it is the head of the Rockefeller chain of banks, which includes fourteen banks and trust companies in New York City, and banks of great strength and influence in every large money centre in the country.

"John D. Rockefeller owns Standard Oil stock worth between four and five hundred millions at the market quotations. He has a hundred millions in the Steel Trust, almost as much in a single western railway system, half as much in a second, and so on and on and until the mind wearies of the cataloguing. His income last year was about $100,000,000—it is doubtful if the incomes of all the Rothschilds together make a greater sum! And it is going up by leaps and bounds."

"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

(Continued from last issue).

Sri Vibhishana says that having abandoned everything including children and wife, he had sought refuge in Sri Rama; and he requests that the same should be intimated to Sri Raghava who is the Refuge of the whole universe and who is Mahatma. Sri Rama brushes aside the protest of Sugriva and others and says that He will never abandon him who has approached Him as a friend. Sri Rama further says that His principle is to vouchsafe protection from all beings to one who even once becomes a prapanna by self-surrender.

(vii) "ಶಂಖಚಕ್ರಗದಾಪಾಣೇ ದ್ವಾರಕಾ ನಿಲಯಾಽಚ್ಯುತ ।
ಗೋವಿಂದ ಪುಂಡರೀಕಾಕ್ಷ ರಕ್ಷಮಾಮ್ ಶರಣಾಗತಾಮ್ ॥"

(Mah. Bhar).

Draupadi in her critical situation resorts to *prapatti* and prays for protection, The Lord evinces His grace and grants relief.

The explanation of the significance of ಅನನ್ಯಪ್ರಯೋಜನತ್ವ clearly demonstrates that the second part grows the pleasure of the Lord. There is also the text—"ಶೇಷಿಭೂತಭಗವದನುಭವಜನಿತ ಪ್ರೀತಿಕಾರಿತಕೈಂಕರ್ಯಕರಣಮ್ ತನ್ನುಪೋಲ್ಲಾಸರಸಿಕತ್ವಮ್."]

3. Prevention of evil and attainment of desire are equally applicable to both.

[This sentence is rather enigmatical. It has to be interpreted in the context of Dvaya and in relation to the two previous sentences. ಅನನ್ಯಶೇಷತ್ವ is an evil which a *prapanna* has to prevent and ಅನನ್ಯಶೇಷತ್ವ culminating in the prayer to render consecrated service which is to the Lord's pleasure and for His pleasure, is the end which the *prapanna* desires to attain. The Lord is ever desirous of reclaiming the *samsari-chetana*. The ಅನ್ಯಶೇಷತ್ವ of the chetana is an obstacle to His action; it is as it were an evil to Him the prevention of which is desired. The ಅನನ್ಯಶೇಷತ್ವ of the chetana is what the Lord also desires to attain because then He can manifest towards the chetana His growing grace and increase His own pleasure by engaging him in such consecrated service as is to His pleasure. Thus the prevention of the evil of ಅನ್ಯಶೇಷತ್ವ and the attainment of the desire of ಅನನ್ಯಶೇಷತ್ವ by the chetana are equally applicable to the chetana and the Lord. The *Prapanna* is one who attaining the conviction that he is other helpless and utterly destitute, self-surrenders at the feet of the Lord with the prayer that He may be pleased to be the means and the end, that is to say, that the Lord may be pleased to release him from Karma bondage and engage him in His consecrated service which is to His pleasure.]

4. The first part excludes *achit* or the non-intelligent thing and the second part excludes Isvara.

[It is only the conscious being that could resort to *prapatti* and *achit* which is non-intelligent is incapable of any such action. It is the wisdom-knowledge of ಅನನ್ಯಾರ್ಹಶೇಷತ್ವ, ಅನನ್ಯಶರಣತ್ವ and ಅನನ್ಯಭೋಗ್ಯತ್ವ that leads the *chetana* to resort to *prapatti*. All these are out of the sphere of achit. Cnit is thus quite distinct from *achit*. There is also the indication as to what the true and real duty of *cnit* is. In the second part there is no manifestation of any activity on the part of Isvara. It is the *prapanna* consistent with his ಶೇಷತ್ವ that submits his prayer for consecrated service to the ಶೇಷಿ who is Sriman Narayana.]

5. Our previous Acharyas (from Saint Nathamuni downwards) considered as precious or as soul-saving truths the Tathva-Traya (namely, Tirumantra, Dvaya and Charma-Sloka). Notwithstanding this attitude they evinced greater love and respect for Dvaya because the Acharya in taste adhered to Dvaya. Our Acharyas would not meditate on or repeat in a low tone Dvaya indifferently without regard to its parity, its greatness and its distinct characteristic. Dearth of competent persons (ಅಧಿಕಾರಿ) tells its rarity. its greatness is manifested by the dropping of *karma*, *jnana*, and *bhakti*; and Dvaya is complete in itself, as in addition to its own significance it conveys in full the significances of Tirumantra and Charama Sloka; this is its distinct characteristic.

(To be continued.)

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COUNCILLORS AMUCK

Mr. Mir Noor Hussain M.A., LL.B., M.R.A. Municipal Councillor, writes:

The News-papers have flashed a piece of news which though tapped from an unauthorised source surprises me. It says that 23 members of the Mysore City Municipal Council have tabled 2 resolutions to be discussed at a special meeting—one expressing the want of confidence in the President, City Municipal Council, and another requesting the Government to transfer the President, as he has failed to perform his duties. The resolutions have only been tabled and their claim to be admitted is yet under consideration. It is therefore, unfair that without their being admitted the press has given wide publicity to these resolutions.

I must also say that the press has refrained from saying anything about the creed to which the 23 members of the Municipal Council who have tabled the resolutions belong; that is another injustice. I need hardly say that the sponsors of these resolutions are the members of the Municipal Congress party from whom such moves are not surprising. I am only sorry that they should have sprung such a surprise on us all, without taking us into confidence. They have a majority in the Municipal Council and it is that pride of majority and that beast of power which they command that makes them do and undo things.

The first resolution that the Congress party seeks to move has no place in any meeting special or ordinary of the Mysore City Municipal Council, whose president is not an elected gentleman, but an officer who has been appointed by the Government and whose term of office depends on the decision of the Government and their good pleasure. If the Municipal Council moves a resolution of 'No Confidence, it has no effect on the position of the President even if the resolution is passed unanimously. I am surprised that the members of the Municipal Congress party many of whom are good parliamentarians have forgotten this essential of parliamentary procedure. The second resolution is a request to the Government for the transfer of the Municipal President and this resolution is inconsistent with the first resolution.

I feel that the Congress party of the Municipal Council has tabled the resolutions without serious thought on the matter. Personally I am against establishing such a dangerous precedent of allowing such resolutions to be tabled or discussed in the Municipal Council; because it is very unsafe to invent such a weapon which is liable to be misused.

Regarding the merits of the resolutions I am constrained to say that the resolutions seek to give a wrong notion of the incapacity and inefficiency of the President who has done nothing to justify such a treatment towards him. I am not aware of any act of commission or omission committed by the Municipal president for the term he has been in office. I feel that his period of service as the Municipal President has been marked by a good deal of improvement in the civic affairs of Mysore. I know that he was called upon to serve as the President of the Mysore City Municipal Council at a time when the War was at its climax and the City Municipality was faced with problems of unprecedented magnitude. The Municipal President unfortunately was loaded with multifarious responsibilities, and the manner in which these responsibities have been discharged by the present President should deserve nothing but admiration; because he has reconciled many inconsistent duties and has pillotted the City of Mysore towards peace and prosperity. I ask my friends of the Municipal Congress party to take a just view of things and not to deny his due even to the devil. I know that the official President has been an eyesore of the Municipal Congressites who desire that no office of pomp and power should be denied to them. I have my sympathies with their ambitions, but I certainly do not see any justification in adopting backdoor methods of accomplishing our ambitions. It has been my regret that the Municipal Congress party has never been a friend to the Independents who sit along with them in the Municipal Council. They have not even taken us into confidence and in important matters have almost ignored us because they know that they command a clear majority which does not necessitate our co-operation.

I feel that this is a matter for the Government to intervene and to direct the Municipal Council to confine itself to its legitimate duty. In doing so the Government would be justified because the Municipal President is protected as a Government servant discharging his duties without fear or favour. If the Government does not intervene the Municipal President will have to submit to the dictates of the majority. Such submission will not be congenial to the efficient management of the civic affairs as it would expose him and his successors for ever to the domination of the majority. I am only sorry that the Municipality of the Capital of the model State, should have become an arena of personal quarrels.

GAN-NAH MANIFESTO

A communique issued from the Viceroy's House says:

"On His Excellency the Viceroy's initiative and at his specific request Mr. Gandhi and Mr. Jinnah signed the following declaration and authorised its publication:

"We deeply deplore the recent acts of lawlessness and violence that have brought the utmost disgrace on the fair name of India and the greatest misery to innocent people, irrespective of who were the aggressors and who were the victims.

"We denounce, for all time, the use of force to achieve political ends, and we call upon all the communities of India, to whatever persuasion they may belong, not only to refrain from all acts of violence and disorder, but also to avoid, both in speech and writing, any incitement to such acts."

M. A. JINNAH. M. K. GANDHI.

HOLLYWOOD

"Hollywood is a universal disaster compared with which Hitler, Himmler and Mussolini were trivial and fleeting incidents."

PUT MAN RIGHT

A father who wanted to divert the attention of his troublesome young daughter and perhaps to remedy her weakness in geography, cut a map of the world from a newspaper, sheared it into a number of odd-shaped pieces, and sent her away to "put the world together again." He hoped for an hour of quiet.

But in five minutes she was back, announcing that the map of the world was all laid out on the table.

"How did you get the world together so quickly?" the father asked.

"That was easy", was the reply. "I turned the pieces over, and on the other side was a picture of a man. I just put the man together right, and when the man was together right the world was right."

SO IN MYSORE

His Majesty's Stationery Office call their food statistics a monthly digest...there is very little in Britain today to digest except statistics, and they are hard to swallow.

A Speaker in Suffolk.

CHARM

Charm cannot be acted, but it can be cultivated. It comes from within. Unselfishness, good manners, humanity—these are some of the things which go towards it. They are rare nowadays.

MARY PICKFORD.

DO FIGURES FORETELL?

Here is one of those things worked out by a man in an idle hour:

Zulu War began		1880
Duration (years)		1
	Total	1881
Add		1
		8
		8
		1
Boer War began		1899
Duration (years)		3
	Total	1902
Add		1
		9
		0
		2
1st World War began		1914
Duration (years)		5
	Total	1919
Add		1
		9
		1
		9
2nd World War began		1939
Duration (years)		6
	Total	1945
Add		1
		9
		4
		5
		1964

The Rationalist.

Monday 21-4-1947.

MAHATMA GANDHI'S WALK OUT

II

"Hinduism is a tolerant and catholic religion. It is un-Hindu to oppose the recitation of the Quoran," said Mr. Gandhi scolding the audience at his prayer meeting in the Valmiki temple at Delhi.

All religions are meant to promote brotherliness and peaceful relationship among men as God's creatures, and to help them to realise God's purpose in this life and in the next. The basic purpose is that. But owing to geographical and language differences, the Founders of religions have proclaimed their revelations in different languages with some differences in details. Therefore Christ's Word of God is in Hebrew, Mohammad's in Arabic, Brahma's in Sanskrit, Buddha's in Pali, Confucius's in Chinese, and the ancient Mexican's in Aztec.

God has not sold Himself to any particular one of them, nor has he embraced any one particular religion to the exclusion of others. Therefore it is irreligious for the followers of any one of them to assume that they have the monopoly of God, and that all others are vermin to the destroyed or forcibly converted. It is not religion, it is devilry.

That fact is recognised by Hinduism, and when Mahatma Gandhi said that Hinduism was a tolerant and catholic religion he referred to that. The sayings in the Bhagavad Geeta inculcating that attitude of mind we promised to refer to in this issue. They are;

ಸಮೋಹಂ ಸರ್ವಭೂತೇಷು ನಮೆದ್ವೇಷ್ಯೋಸ್ತಿ ನಪ್ರಿಯಃ ।
ಯೆ ಭಜಂತಿ ತು ಮಾಂ ಭಕ್ತ್ಯಾ ಮಯಿತೆ ತೇಷುಚಾಪ್ಯಹಂ ॥

Samoham sarvabhuteshu name dweshyosti-napriyah ।
Ye bhajantitu mam bhaktya mayite teshu-chapyaham ॥

meaning, "I have equal regard for all beings. I have none to hate, and I am partial to none. Whoever worship me with devotion, they are with me, and I am with them."

ಸನ್ನಿಯಮ್ಯೇಂದ್ರಿಯಗ್ರಾಮಂ ಸರ್ವತ್ರ ಸಮಬುದ್ಧಯಃ ।
ತೆಪ್ರಾಪ್ನುವಂತಿ ಮಾಮೇವ ಸರ್ವಭೂತಹಿತೆರತಾಃ ॥

Sanniyamyendriyagramam sarvatra samabuddhayah ।
Te prapnuvanti maameva sarvabhootahite ratah ॥

"Those who have their senses and passions under proper control, and look upon all things as equal and therefore treat all with equal good will, they will come to me."

ಯೆ ಯಥಾಮಾಂಪ್ರಪದ್ಯಂತೆ ತಾಂಸ್ತಥೈವಭಜಾಮ್ಯಹಂ ।
ಮಮವರ್ತ್ಮಾನುವರ್ತಂತೆ ಮನುಷ್ಯಾಃಪಾರ್ಥಸರ್ವಶಃ ॥

Ye yathamam prapadyanthe taamstathyva-bhajaamyaham ।
Mama varthmaanuvartante manushyaah Partha sarvashah ॥

"By whichever ways men might approach me I receive them in their own ways. All those ways, however different, may be deemed to be mine."

ಯೋಮಾಂ ಪಶ್ಯತಿ ಸರ್ವತ್ರ ಸರ್ವಂಚಮಯಿಪಶ್ಯತಿ ।
ತಸ್ಯಾಹಂ ನಪ್ರಣಶ್ಯಾಮಿ ಸಚಮೆನಪ್ರಣಶ್ಯತಿ ॥

Yo maam pasyati sarvatra sarvancha mayi pasyati ।
Tasyaaham napranasyami sacha me napra-nasyati ॥

"He who sees me in everything, and sees everything as part of me, I shall not be lost to him, and he will not be lost to me." And

ಯೊಯೊ ಯಾಂಯಾಂತನುಂಭಕ್ತಶ್ಶ್ರದ್ಧಯಾರ್ಚಿತು ಮಿಚ್ಛತಿ ।
ತಸ್ಯ ತಸ್ಯಾಚಲಾಂಶ್ರದ್ಧಾಂ ತಾಮೇವ ವಿದಧಾಮ್ಯಹಂ ॥

Yo yo yaam yaam tanum bhaktassraddhayarchitu michhati ।
Tasya tasyaachalaam sraddhaam taameva vidadhamyaham ॥

"Whatever the shapes or forms in which different devotees might choose to worship me earnestly, I prescribe to them those modes of worship."

These and other texts of Hinduism show that God is available to all who approach Him with virtue and devotion, and that He is not the special property of Hindus, or Muslims. or Christians, or Buddhists. He may be worshipped in temples, or churches, or mosques, on Sundays, or Fridays, or Saturdays or any other day according to the creed of the religion concerned. He may be worshipped with empty altars, or with cross and crescent, or with images symbolising God's various roles in the universe.

Therefore in the eyes of Hinduism all religions lead to God, and no one religion should contemn another or feel inimical to another.

That is what Mr. Gandhi means when he says that Hinduism is a tolerant and catholic religion, and he is perfectly correct.

But he is not so correct when he says that it is un-Hindu to oppose the recitation of the Quoran in the Valmiki temple.

The Valmiki temple is a consecrated place of worship where prayer is to be offered on certain specific lines To import into it the modes of another religion is a violation of its rules of practice. The admission that all religions lead to God, and that the followers of each religion may approach Him in their own way, does not at all authorise the conclusion that the followers of one religion can use the modes of another religion in their places of worship.

In fact the Bhagavad-Geeta from which we have quoted the above texts, itself enjoins that no such thing should be done.

ಶ್ರೇಯಾನ್ ಸ್ವಧರ್ಮೋ ವಿಗುಣಃ ಪರಧರ್ಮಾತ್ಸ್ವನುಷ್ಠಿತಾತ್ ।
ಸ್ವಧರ್ಮೇ ನಿಧನಂಶ್ರೇಯಃ ಪರಧರ್ಮೋ ಭಯಾವಹಃ ॥

Sreyaan swadharmo vigunah paradharmat swanushtbitat ।
Swadharme nidbanam sreyah paradharmo bhayaavahah ॥

"Better one's own religious rule of conduct however unspectacular, than another's however well performed. Follow your own unto death, as to follow another's is dangerous."

and

ಯಶ್ಶಾಸ್ತ್ರ ವಿಧಿ ಮುತ್ಸೃಜ್ಯ ವರ್ತತೆ ಕಾಮಕಾರತಃ ।
ನಸಸಿದ್ಧಿಮವಾಪ್ನೋತಿ ನಸುಖಂ ನಪರಾಂಗತಿಂ ॥
ತಸ್ಮಾಚ್ಛಾಸ್ತ್ರಂ ಪ್ರಮಾಣಂತೆ ಕಾರ್ಯಾಕಾರ್ಯವ್ಯವಸ್ಥಿತೌ ।
ಜ್ಞಾತ್ವಾಶಾಸ್ತ್ರ ವಿಧಾನೋಕ್ತಂ ಕರ್ಮಕರ್ತುಮಿಹಾರ್ಹಸಿ ॥

Yassaastra vidhi mutsrijya vartate kaamakaaratah ।
Nasasiddhimavaapnoti nasukham naparamgatim ॥
Tasmaachchhastram pramanante karyaakarya vyavasthitow ।
Gnatva Shastra vidhanoktam karmakartu miharhasi ॥

"He who forsaking the prescribed ritual, does things according to his whims will achieve nither success, nor happiness in this or in after life. Therefore your authority for deciding what is right and what is wrong is your shashtra or religious canons. Your duty is to ascertain its prescriptions, and act in accordance with them."

(To be continued) *Editor.*

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
7.	Small-pox and its treatment in Vedic Times	0—2—0

SUPER SUGAR

Super-Sweet sugar will soon be available if claims now being made are substantiated. This sugar, one and a half times sweeter than ordinary cane sugar, is made from the carbohydrates of the Jerusalem artichoke.

Research chemists have been working for many years to devise processes for making sugar sweeter or synthesizing substitutes which could take its place. Saccharin is said to be 400-500 times sweeter than cane sugar, and is the best substitute yet made.

An extensive plant is being built to manufacture the new super-sweet sugar.

NOVELTY

A Robot typewriter, invented during the war by Dr. Vierling, a German scientist, is being developed by the United States Army. It is said to deliver letters as fast as they can be dictated. Captured blueprints are the basis of research being carried out by the Army Signal Corps in Washington.

Electrical circuits which work the keyboard are operated by the sound of the human voice. In short, the new typewriter combines the dictaphone and the teletype machine.

Spoken words are broken down into vowels and consonants by a microphone built into the machine; then keys are pressed by "remote-control." Special verbal signals have to be given for capitals and figures, and all punctuation has to be dictated.

The inventor also developed a calculating machine capable of solving involved mathematical problems.

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(To be continued.)

OSCAR WILDE'S WIT

Nothing succeeds like excess.

Give me the luxuries and I can dispense with the necessities.

I was working on the proofs of one of my poems all the morning, and took out a comma. In the afternoon I put it back again.

When I had to fill in a census paper I gave my age as 19, my profession as genius, my infirmity as talent.

One of those characteristic British faces that, once seen, are never remembered.

Everyone should keep someone else's diary.

I like Wagner's music better than anybody's. It is so loud that one can talk the whole time without other people hearing what one says.

The English country gentlemen galloping after a fox . . . the unspeakable in full pursuit of the uneatable.

Meredith is a prose Browning, and so is Browning.

Football is all very well as a game for rough girls, but it is hardly suitable for delicate boys.

Self-sacrifice ought to be put down by law. It demoralises those for whom the sacrifice is made. They always go to the bad.

I know George Moore so well that I have'nt spoken to him for ten years.

It is only by not paying one's bills that one can hope to live in the memory of the commercial classes.

I am dying as I have lived, beyond my means.

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B A., Rtd. Asst. Commissioner.)

(Continued from last issue).

Gospel No. 59: The meaning of Dvaya does not brook other means. (that is, means to salvation other than God as the means). The words do not brook other Mantras. Alwan (Kurathalwan) would say that prapatti is to be once; Mudaliandan would say that prapatti is to be continued always: and Sri Bhattar would say once only. The superiority *of Prapatti* as compared with *Bhakti* (Bhakti Yoga or Upasana) is as follows:—(1) This is universal eligibility for Prapatti while for Bhakti the eligible candidates are prescribed and limited; (2) Prapatti is the ready means but Bhakti as means has to be successfully worked out by self-effort; (3) in the case of Prapatti salvation is to be had after the end of this body; while in the case of Bhakti s. 'vation is to be had only after exhausting by retributory experiencing Prarabdha Karmas or Karmas which have begun to operate and which are waiting for operation; and (4) remembrance at the time of death is that of God alone because self-surrender (*Prapatti*) at the holy feet of the Lord as the means to salvation is in the presence of the Acharya, while the upasaka has himself to maintain the remembrance of God at the time of death.

[The remembrance as regards prapanna has reference to Varaha Charama Slokas which are as here-under:—

"ಸ್ಥಿತೇಮನಸಿಸುಸ್ವಸ್ಥೇ ಶರೀರೇಸತಿಯೋನರಃ ।
ಧಾತುಸಾಮ್ಯೇಸ್ಥಿತೇಸ್ಮರ್ತ್ತಾ ವಿಶ್ವರೂಪಂಚಮಾಮಜಮ್ ॥
ಶತಸ್ತಂಮ್ರಿಯುಮಾಣಸ್ತು ಕಾಷ್ಠಪಾಷಾಣಸನ್ನಿಭಮ್ ।
ಅಹಂಸ್ಮರಾಮಿಮದ್ಭಕ್ತಂ ನಯಾಮಿಪರಮಾಂಗತಿಮ್ ॥"

That person who, when the mind is in a fit state for concentrating on God-meditation consequent on the healthy condition of the body due to the equilibrium of the essential ingredients of it, meditates on Me in My Universal Form and as one free from birth and death (that is to say, who as *prapanna* takes refuge or self-surrenders at the holy feet of the Lord as *Sesha* and as the means and the end), is always remembered by Me. When such a *bhakta* of Mine lies on his death-bed unconscious like a log of wood or stone, I lead that soul on to *Moksha* soon after the embodiment is quitted.]

The significance of the first part of Dvaya is productive of fruit in the case of other desires also (that is, desires other than moksha, desires for ephemeral objects). Hence when the chetana self-surrenders at the holy feet of the Lord and adopts Him as the means, the heart of Isvara becomes very much agitated like the disturbed ocean for the reason:—"This chetana having adopted Me as the means should not become the carrier of other fruits (fruits other than salvation)." In the second part of Dvaya the *chetana-prapanna* assures the Lord that "I am not one who, having adopted you alone as the means, would go away taking other fruits from you"; and just like Isvara wiped the tears of the chetana saying "Do not grieve (ನಾಪಜಹಿ)", chetana also says to the Lord "Do not grieve."

3. Nature of chetana in the form of ಅನನ್ಯಾರ್ಹ ಶೇಷತ್ವ is the distinguishing feature. Experiencing is the change in *seshatva* in the form of consecrate service. This change in the shape of experiencing is the distinguishing feature of the calling, (namely, the calling of consecrated-service-rendering). ಅನ್ಯ ಶೇಷತ್ವ and ಅನ್ಯಾನುಭವ or ಕೈಂಕರ್ಯಾನ್ತರ are soul-destroying.

(To be continued.)

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ABOUT THE OCCULT

"Is there Danger in the World of the Occult?"

That is a question I have been asked in many countries and by all sorts of people from scientists and priests to laymen.

There is plenty of danger, unless you know how to avoid it.

The world of the occult covers every variant of human and inhuman experience. It holds within it both the angelic and the demonic. Within its confines you may entertain angels unawares—or devils.

Nevertheless the study of the occult is essential to all education. It should be in the curriculum of all schools in one form or other.

From the earliest age, our boys and girls should be familiarized with the following ideas:—

(a) That this material world of earth is but a shadow of the substance of the occult worlds lying behind it.

(b) That the real world is not our planet earth but the world of the mind and spirit, to which we sometimes give the name of "etheric" or "astral," for our terminology in such matters is loose and inconclusive, and we badly need a dictionary of occult terminology.

(c) That whether we like it or not, or even whether we know it or not, we are from birth to death on our earth surrounded, guided and influenced by occult forces.

When the little ones are grounded in these facts, for facts they are, their perspectives, terrestrial and celestial, will be enhanced, they will have infinite advantage over their earthbound fellows, and they will be "educated" men and women in the true sense of that much misused word.

The dangers of the occult are no less and no greater than the dangers which face every scientist in his laboratory and every explorer of unknown lands. But the deeper dangers are not menaces to life or limb but to the mind and spirit.

For instance, not so very long ago I was present at a unique seance, in which I encountered one of the Darker Brethren—a being of majestic and rather terrible address. The auspices under which the "circle" was held were unimpeachable, there being present one of the greatest living woman mediums and a male medium of exceptional powers, a cousin of the late Czar, who had for many years studied the occult, and myself.

The Darker Brother professed to be an angel of light. He held out to me an invitation from royalty and a promise of wealth and power which, for many, would have been seductive. Actually, this smooth-spoken spirit-guide, speaking in his own unforgettable voice, had given himself away by such foolish promises, for they showed him to be a devil from the pit rather than the angel of light which he professed. Also, as this dark angel apparently knew, invitations from certain exalted quarters had come to me, which I had refused.

Silly sitters and dilettanti of the occult "fall for" such fakirs of the Other Worlds. As I write these words a letter comes to me from a poor woman who tells me she has been told that her dead son is a great being to whom we must all "do obeisance", and that she "has to be content to do what these etheric people tell me, even though they have nearly driven me out of my mind."

Note the last words. In a long experience of the occult I have yet to meet anybody who has been driven mad by such foolish communications, but there is always the danger that weak-minded tyros may become temporarily distraught by listening to spurious "actors of the astral," who pretend to be what they are not.

Almost by the same post comes another sort of letter. It is from a Yorkshireman and his wife, who, losing their beloved only son in the war, write: "Our grief was terrible when the War Office message came, but after reading your "How You Live When You Die" and some other books from the local library, we can truthfully say that literature has made us sane..." so rebutting the silly old adage about "spiritualism sending people insane."

Psychical research occupies but a fractional part of my life as novelist and dramatist, but the many hundreds of letters which reach me from all parts of the world about either my own or others' books on psychical research convince me that sane occultism is what our world needs. S.D.

(To be continued)

VIEWS ON HAPPINESS

Thrice and four times happy are those that plant cabbages. Rabelais

The loss of wealth is loss of dirt
As sages in all times assert!
The happy man's without a shirt
Heywood.

There are two ways of being happy We may either diminish our wants, or augment our means —either will do—the result is the same,
Benjamin Franklin.

The greatest secret of happiness is to be on good terms with oneself.
Fontenelle.

A lifetime of happiness! No man alive could bear it, it would be hell on earth.
G. B Shaw.

Happiness is of such a fragile nature that one risks its loss by merely talking of it
Jules Lemaitre.

The happiness of man consists in life.
And life is in labour. Tolstoy.

The discovery of a new dish does more for the happiness of the human race than the discovery of a star.
Savarin.

He that would live at ease should always put the best construction on business and conversation.
J. Collier.

Who prizes happiness should seek an early death. Happiness which lasts is no more to be found than ice which never melts. A. Herzen.

I have now reigned above 50 years in victory or peace. Riches and honours, power and pleasure, have waited on my call, nor does any earthly blessing appear to have been wanting to my felicity. In this situation, I have diligently numbered the days of pure and genuine happiness which have fallen to my lot. They amount to fourteen!
Caliph Abid el Rahman.

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RUSSIAN AFFAIRS

One distinction cannot be denied the Soviet Union: it is the only country in the world whose civil servants keep darting out of the night, shouting that the Russian secret police are at their heels and that they are in danger of assassination. The latest escapist in this series is Kirill M. Alexeev, for the last two years acting commercial attache of the Soviet Embassy in Mexico City, before that an engineer who had constructed important war plants in Russia.

From an undisclosed address in the U.S., where he was hiding with his wife and two children, Alexeev last week issued a brief statement: "All my life I have ..worked for the Russian people... But it has become clear to me that, my work, like that of the whole Russian people, is beneficial to the Soviet regime and not to themselves. No nation is more exploited or rather enslaved..... Even men belonging to the closest entourage of the dictator do not feel safe.....This is why the great majority of the Russian people hate the Soviet regime.... And this is the reason why I cannot return to my homeland and doom my family."

Some others: Alexander Barmine (former Soviet charge d'affaires in Athens, now a U.S. citizen; Victor Kravchenko (former member of the Soviet Purchasing Commission in Washington): Feder F. Raskolnikov (former Soviet minister to Bulgaria, died in suspicious circumstances on the French Riviera). Walter G. Krivitsky (former chief of Soviet Military Intelligence in Western Europe, died in suspicious circumstances in Washington): Ignace Reiss (former assistant chief of Soviet Military Intelligence in Central Europe, murdered in Switzerland), says an American report.

MARRIAGE

CHI. K. RAMA RAO, son of Mr. K. Puttu Rao, B.A. B.L., Advocate, Mysore, with CHI. SOW. INDIRA, daughter of Mr. S. Narasappa, Government Auditor, on Sunday the 27th. inst. at Chamarajapuram, Mysore.

The Rationalist.

Monday 28-4-1947.

MAHATMA GANDHI'S WALK OUT

III

The objection to Mahatma Gandhi's recitation from the Quoran in the precincts of the Valmiki Temple was because of its violation of the rules of the Temple. There was no question of disrespect for the Quoran. In fact it was Mr. Gandhi's insistence on its recital that showed disrespect for the temple's sanctity.

Mr. Gandhi's religion is not Hindu religion, pure and simple. It is a jumble of politics and religion and sociology. It is a cocktail, and not a ripe and mellowed champagne, or whiskey, brandy, or beer. Praying according to four religions in one gathering does not quadruple the prayer, but may be said to quarter it instead.

While Mr. Gandhi's use of the Quoran in the Temple was opposed to Hindu sentiment, it did not have the advantage of placating Muslim sentiment either. The following filibustering tirade by a bigoted Muslim writer is a sample:

"For three days in succession the sacred name of the Quran has been profanely bandied about in the idol-house known as the Valmiki Temple which Mr. Gandhi has chosen as his Delhi residence since 1945. With utter loathing—and that is putting it mildly—Muslims have been watching this intolerable controversy over the Word of God, to the recitation of which at the so-called prayer meetings a section of Hindus has been objecting. We shall dismiss without comment the motives of these objectors, for were we to discuss these motives it would be difficult to write with restraint. But the charge must be brought squarely against Gandhi himself that he it is who has laid the Holy Book of Islam open to this affront."

"Who asked Mr. Gandhi to make the Quran the object of his pseudo-moral dalliance with which he has been whiling away his evenings in recent years? Not the Muslims. In fact, many Muslims have begged Mr. Gandhi individually, through letters, and often through the medium of their Press to desist from having verses from the Quran recited at his mass meetings under the garb of "prayer." These meetings are always and inevitably Hindu in character and at these the "Saint" and his "Congregation" are in the habit of chanting Hindu *bhajans*, *Ramdhun* and what not. The Quran, along with one or two other non-Hindu scriptures are brought in as a matter of form in order to clothe with the illusion of cosmopolitanism or universalism something that is basically and obviously idolatrous. Indeed, an even more unworthy motive has been discernible behind all this, namely, to bring the Quran down to equality with idolatrous forms of prayer. Muslims, who never take liberties with the religions or religious books of others, have watched with increasing resentment their Holy Book taken liberties with by a professed Hindu revivalist."

"Idol-house known as the Valmiki Temple," forsooth! No Hindu would refer to a mosque with such contempt. But to this purblind zealot a temple is an idol-house! What is wrong with an idol? Is not Mr. Jinnah the idol of the Muslims? An idol is only a symbol of a particular religion's conception of God. Don't Muslims have their symbols? Is not the Crescent a symbol? Is not the beard and the shaven head a symbol? Is not the fez cap a symbol? Then how degraded the attitude of mind

which speaks of "the idol-house, called Valmiki Temple !"

Then he says "Muslims who never take liberties with the religions or religious books of others."

Do they interfere in other peoples' religions or religious institutions? Never! Does anybody throw stones at other peoples' religious processions? Has the Kali immersion procesion ever been obstructed at Calcutta? Was Ganapathi Mangalarathi ever obstructed in Bangalore? Was the construction of St. Philomena's Church in Mysore ever interfered with by anybody? Has "Sathyarthaprakash" been banned by anybody in power? Have any minorities in any part of the country been forcibly converted, their temples burnt, and property destroyed? Never!

The writer asks "who asked Mr. Gandhi to make the Quran the object of his pseudo-moral dalliance." He means that since the right has not been conferred on Mr. Gandhi by forcible conversion, he has no such right!

This outburst shows how futile is Mr. Gandhi's effort to promote cordiality among the two communities. It is only worsening things and has not improved matters the least bit.

The Muslim spokesman talks of "bringing the Quran to equality with idolatrous forms of prayer." If this does not "beat the band" for ignorant bigotry at this time of day, we do not know what does. He presumes that God did not create the world and all its creatures. He presumes that God kept inert till 610 A.D. and then opened his eyes and gave illumination to the Prophet rather late in life, and then went to sleep! He presumes that God is not concerned with any body of human beings in the wide world except Muslims, either born or converted. He presumes that the Muslim God did not create the rest of the world, and that all other races and civilisations are getting on without God, and uncared for by God. He presumes that all the other religions whose followers strive to practise good-will and the policy of "live and let live" to all other communities are inferior to Muslims and Muslim religious precepts.

He does not seem to realise that at this rate the Cannibals and Head-hunters of Africa can claim to be at the peak of human civilisation!

But admittedly the writer, since he is writing in the "Dawn", is still at the dawn of his understanding. What time he will take to reach the maturity of wisdom, we do not know. Not until he changes the name of his paper. Till then he will go on preaching hatred and raising hell in this world! *Editor.*

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"POLITICS PHILOSOPHY, & PHANTASY"

G. R. JOSYER,

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MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN.,
HON. MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE
FELLOW, MYSORE UNIVERSITY, 1929-39,
EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA,
EDITOR "RATIONALIST."

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

(Continued from last issue).

Gospel No. 60: The prapatti observed by Perumal (Sri Rama) in respect of Varuna (the Ocean-King) did not produce the desired result because Varuna was a refugee who was not in the know of the distinct characteristic of *Saranagati*.

2. Sri Rama while resorting to prapatti in Varuna adhered to certain scriptural observance such as facing east and so on. Velvetti Narayanappillai therefore asked Nambillai whether it was necessary for all refuge-seekers (those who resort to prapatti) to adhere to such prior scriptural observances as a pre-requesite for resorting to prapatti: but it was the traditional custom with the Ikshavakus not to perform any religious function without some such scriptural prior-observances. It is this unconscious instinct that is responsible for the action of Sri Rama.

Gospel No. 61: A disciple asked Nambillai as to why the *Saranathi* which Sri Bharatalvan made to Sri Rama did not produce the desired result. Nambillai replied that it did fructify in this way. It is with fear that Bharata came to Sri Rama and resorted to act of faith (*prapatti*). If the kingdom devolved on him there would accrue to him self-independence which would be quite antagonistic to his soul-essence of subordination (*Parathanthrya*). This was his fear and Sri Rama dispelled his fear by bestowing the pair of Holy Sandals and directing him to carry on the administration in subordination to the Holy Sandals. That Bharata was got rid of his fear is testified by the fact that "he with delight ascended the chariot along with Satrughna." (Ram. Ayod. II. 193-1) to return to the capital. Non-compliance with the request of Bharata to Sri Rama to return to the capital is accounted for by the fact "the Rishis engaged in penance in Dandakaranya came to Sri Rama and prayed for the destruction of Asuras and Rakshasas." For the purpose of protecting these Rishis who sought refuge in Him Sri Rama turned down the request of Bharata and proceeded on. This action of Sri Rama may be likened to the action of a householder who to appease the hunger of the guests serves them with the food prepared and intended for himself and his wife, and he and his wife remain starving. Though the separation from Bharata was more intolerable to Sri Rama than what separation from Sri Rama was to Bharata, he (Sri Rama) with a view to satisfy the Rishis, the residents of Dandakaranya, proceeded on turning down the request of Bharata.

Gospel No. 62: Mazhalai-Kuttathu Narayanappillai enquired of Nambillai whether the *prapatti* resorted to in respect of unseen usefulness (ಅದೃಷ್ಟಾರ್ಥ or God-attainment) has the same result as that resorted to in respect of seen usefulness (ದೃಷ್ಟಾರ್ಥ or worldly objects), in which case the *prapatti* is found not to produce any fruit. Nambillai replied thus:—the question is the result of not carefully observing the prapatti first resorted to; it was for the purpose of getting rid of all obstacles to God-enjoyment and for obtaining such enjoyment; the Lord is for doing good to the chetana; such being the case, will an opposite prapatti resorted to for an object contrary to that of the previous one produce the fruit desired? (God will not grant such fruit as it is not to the interest of the chetana); but in this matter ವರದ; ಯದಿಹ ವಸ್ತುವಾಂಛಾಮ್ಯಹಮ್ "what object I desire here" etc., is alone the authority.

[The quotation is from the 89th verse of Sri Varadaraja Sthava by Alvan. The full verse is as follows:—

"ವರದ! ಯದಿಹವಸ್ತುವಾಂಛಾಮ್ಯಹಂ ತವಚರಣಲಾಭಾವಿರೋಧ್ಯಸ್ತಿ ।
ಯದಿನಭವತಿ ತತ್ಪ್ರದೇಹಿಪ್ರಭೋಝಡಿತಿವಿತರಪಾದಮೇವಾನ್ಯಥಾ ॥

"O Varadaraja, what thing your servant here desires, provided that object-desire does not become an obstacle to the attainment of your holy-feet, grant that thing. If my desire for one thing were to be an obstacle to the attainment of your lotus feet, grant me your holy-feet immediately."

The prayer in the latter case is to turn down the request for the grant of the desired object and to grant immediately release from prakriti bondage and to bestow *Moksha*.]

(To be continued.)

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ABOUT THE OCCULT

(*Continued from last issue.*)

I am everywhere telling my theatre and other audiences that only such spiritual investigation can save our world from another holo-caust and turn the path of the atomic bomb from destruction to construction. For only a sane religion can save our world—not a religion of dogmas and theological nailparing, but the living word of the Greatest Occultist of all time—Jesus of Nazareth. In my *Jesus or Paul?*, a book discussed in all churches, I have made this last point clear, giving chapter and verse in proof. The book upon spiritual-ism in the Bible by the Rev. Maurice Elliott also brings valuable evidence to light.

Some of my readers will have imagined that the Occult concerns itself only with hocus-pocus and the time-honoured Abracadabra of the magician decked out in conical cap and wand.

Nothing could be further from the truth. Magic, it is true, can be "white" or "black." It is also true that the magic of Jesus of Nazareth was stainless, His miracles being directed by prayer and freighted with faith. It is also true that in our day, the Black Magic of the charlatan and the magical gold-digger is more pronounced and wide-spread than it has ever been. But the true occultist is, however, no bizarrely attired necromancer, but a man attired like you and me, of good heart and intent, and anxious to cure a world of malignity and foolishness.

There are the worlds celestial and the worlds of the sub-human. The angels of God are as real as we ourselves—so are the demons of the lower worlds I have myself spoken with a great spirit who may be called "angel." I have also met the demoniacal poltergeist, and in an adventure in the occult which is related in *My Adventures in the Occult*, have actually fought a life-and-death encounter with one of these in a room in an Elizabethan house in one of the Home Counties, which I had been asked to exorcise. In this room one of the most brutal murders of our day had been committed by a man on his fiance, although I did not know this until afterwords.

The man who will deny the reality of such encounters is either a fool or a knave. I have in my case-book the actual records of such battles between the physical body and the materialized spirit, and can bring into my witness-box such world names as Ella Young perhaps the first mystical poetess of Ireland, and many others. Much of this is first-hand evidence.

From such encounters both Ella Young and I myself have emerged unscathed. Absolute fearlessness, accompanied by "constructive prayer" and by faith, have brought us and others "through the valley of the shadow"

I know of one of these struggles which lasted for several days in an Irish cottage—a story more exciting than most adventure stories of fiction and absolutely true. In this case, the poltergeist managed to clamp itself to the back of the woman attacked, who fortunately, had with her at the time a friend of standing and probity, who can bear witness to the facts.

Here are some "don'ts" for the budding occultists:

Don's rush in where angels fear to tread, without full and gradual preparation—although the average decently conducted seance room is without any danger whatever to the seeker after the secrets of the occult.

Don't pierce the veil between the Two Worlds without prayer and spiritual preparation, including a proper ordering of the body, which should be cleansed outwardly and inwardly—something which many mediums forget. For a foul body may bring a foul mind and so affect the message from the world of spirit.

Don't let the little ones hear about the diabolical side of the worlds of the astral. Show them the beautiful sides and, as they grow up and are able to bear it, show them that there are other and less beautiful sides. For only "the truth can make them free." There is never anything to fear in giving the truth as people are able to bear it, but you don't give butcher's meat to a new born babe!

I have seen "miracles" in the occult laboratory. I have seen a hefty man lifted into mid-air with his boots swinging across my lap in good light I have seen a fragile woman in the laboratories of a psychical research society cause movement in a case of books weighing perhaps half a ton, by lightly placing a finger on the side of the case. And I have, definitely, seen many times *apports* dropped from the air, sometimes in strong light, and varying from a serpent of two and a half feet to a beautifully carved silver hawk and to the diamonds and other precious stones which I still possess.

S.D.

THE FUTURE

The human race has never been more vulnerable to high-flying generalities. At Princeton recently, J. B. S Haldane, 54, Britain's grand not-very-old man of biology and vicinity, let loose some scary ones before a learned symposium on genetics, paleontology and evolution. Some of them:

The atomic bomb was genetically bad, said he: "The tremendous amount of radiation generated in the explosion of an automic bomb produces mutations in the genes, carriers of heredity. These mutations in the survivors of Hiroshima and Nagasaki will affect future generations (Time, Nov. 11).

"The killing of 10% of humanity . . . with atomic bombs might not destroy civilization. But the production of abnormalities in 10% of the population by gene mutations induced by radioactivity may very easily destroy it." Destruction need not be immediate: mutated genes are insidious skulkers. They may lie in wait for centuries in the germ plasm, spreading by intermarriage through the population. Then, when they get their chance, they kill the child in the womb, or burden it with physical or mental defects.

Glimmers for Tomorrow: If the race dodges atomic hexing, said Haldane, it may proceed to higher things. In a thousand years or so, it might learn to control its own evolution. Future men would be better adapted to a civilized life.

"If I am right . . . the man of the future would probably have great muscular skill but little muscular strength, a large head, fewer teeth than ourselves, and so on. He would develop very slowly, perhaps not learning to speak till five years of age, but continuing to learn up to the age of 40, and then living several centuries.

"He would be more rational and less instinctive, less subject to sexual and parental emotion, to rage on the one hand and to so-called herd instincts on the other. His motivation would depend far more than ours on education. . . . He would be of high general intelligence by our standards, and most individuals would have some special aptitude developed to the degree which we call genius. . . .

"From our point of view, he would be an unpleasant individual, just as we would be to the Peking man.

Professor Alfread S. Romer of Harvard was not so sure that Man would evolve so triumphantly. "If we were dinosaurs, back in the days of their greatness," he said, "we would probably have had similar thoughts (if we'd had brains to think them). The dinosaurs didn't go further, and became extinct!"

What creature, then, might inherit the earth? "Rats," said Professor Romer.

They seem already to have inherited Mysore. Ed.

WOODS

In Guisborough, England, Police Officer Joseph Wood arrested George Wood, haled him into court, got Robert Wood to testify against him. The charge: stealing wood!

MAHARAJA OF PESHAWAR

In London, a British officer, sick & tired of being told that fashionable Claridge's was all booked up for dinner reservations, made a turban out of a gaudy bedspread, phoned that the "Maharaja of Peshawar" was coming, swept into the dining room, got a table right away!

LEGS

In Salibury, Mass,, William Murray tripped outside his house, broke his left leg, yelled for his wife, who rushed out to him, tripped, broke her left leg!

SOCIETY WEDDING

The marriage of Mr. K. RAMA RAO, son of Mr. K. Puttu Rao, Advocate, Mysore with CHI. SOW. INDIRA daughter of Mr. S. Narasappa, Government Auditor was celebrated on the 27th last. The happy couple were the recipients of rich presents and felicitations from a wide circle of friends. A grand reception was held in the evening and was largely attended by the elite of the city.

Palace Vidwan Sangithavisharada T. Krishna Iyengar entertained the audience with his sweet Music.

The Rationalist.

Monday 5-5-1947.

FORD

Ford, Edison, Gandhi, rank as the three greatest names of mankind in the generation that is past. We hope our readers will not raise loud protests and mention other names, Roosevelt, Churchill, Hitler, Mussolini, Chiang-Kai-shek, Stalin, Smutts, Nehru, Jinnah, Bradman, Lindrum, Robeson, Joe Louis, and others. Looked at from a universal perspective, none of these could be said to rank alongside of them in greatness of personality and greatness of fame. Looked at from near, and with astigmatic eyes, these might appear as very big, but judged by their individual efforts and beneficial endeavours for the welfare of mankind, none of these can come up to the level of those three.

Two of the three were born in the same decade, Ford in 1863, Gandhi in 1869, a fertile decade.

Henry Ford, says a report, started life as a blacksmith on a dollar a day. From his youth he was inspired by the idea that in order to reach the common man every commodity should be low-priced, and that, in order to be so, it should be produced in volume. He was a watch-repairer at one time, and was thinking of a factory where watches could be made in great quantities so that they could be sold cheap. Then he became manager of the machanical section of the Edison Illuminating Company. In 1892 he produced a vehicle with a steering apparatus, driven by a one-cylinder engine with a pulley clutch. This led to the formation of the Detroit Automobile Company, with Dodge brothers among his assistants. In 1903 the Ford Motor Company was formed with Rs. 3 lakhs. In five years he produced 25000 cars of different types, incidentally proving his idea of mass-production. By December 1915 he had produced one million cars. In 1919 he bought out all his partners and reorganised the Ford Corporation on a Rs. 30 crores basis, father and son owning all the stocks. By June 1924 ten million cars had been produced, and another 15 millions by 1927! The assets of the Ford enterprises in Canada and U.S.A, amounted that year to Rs. 236 crores! He produced 6000 cars a day, and employed 200,000 well-paid workers!

We who see Governments starting to achieve things and produce little after decades of make-believe endeavour, and hear of persons seeking to make millions cheaply merely by lending out to mountebanks who promise fabulous interests and issue blank cheques, can imagine the physical capacity, mental force and all-conquering valour of the man who single-handed won so much from the world, and gave it so much in return. Looking through the ages, there is no other human being that we know of who can show similar magnitude of achievements to his credit.

Luckily he lived at a time in which the individual had the liberty to put forth his highest efforts to work out his inspiration with the prospect of achieving the highest success possible, without being cooped up in his individual social prison cell by benighted administrators out to enforce their fads on an enslaved mankind. Curiously Ford's death marks the close of that era of individual liberty.

Ford was a thinker as well as a doer. He was a doer as well as a getter. The picture he presents as a doer and getter is inspiring

and refreshing. His conclusions as a thinker are also no less refreshing.

"We have been learning a deal about a great many things, this quarter century, but principally to manage men, machinery, transportation, and to manage the applications of processes and things which we had known for a long time, but never brought together into a single unit."

"We still waste more than we use. We waste men, we waste materials, we waste everything, and consequently we have to work too hard and too long to acomplish what in the end amounts to very little. But at last we are learning that we cannot get anywhere without the kind of management which extends from the smallest detail to the whole purpose of what we are about."

"We have been learning that management is not something in an office-building miles away from the product. It starts with the product itself and then step by step works back. In a factory no machine is worth giving floor-space to, unless it contributes to the doing of whatever it is you have started out to do.

"We used to think of a machine as a thing which the employer owned and which could be used to make money for him. Now we know that a machine is a method for the application of power. A man can hit a harder blow with a hammer than he can with his bare fist. The power hammer puts more power at the service of the worker. Therefore, the operator can earn for himself larger wage and produce a cheaper product.

"A machine is of advantage to the worker and the proprietor only as they use it to the advantage of the public. It benefits the public when and only when it is used to turn out cheap, well-made, well-designed articles that satisfy a public need. We are learning that a machine is a public servant.

We all, says Mr. Ford, do many useless things solely through custom. Through many years he believed that it was part of the job to send a finished car out of the final assembly, test it, and then take it down for carting and shipping. As a matter of fact if all the parts are made accurately and inspected as they go through, then the assembly of those parts is bound to result in machines that are exactly alike, and he now sees no reason at all for making a final test. A watchmaker who has done his job does not find it necessary to test excepting for regulation.

"Going out of the automobile business and into the business of making parts brought up the question of whether these parts had all to be made under one roof. Big factories divided into many departments are not economical for a number of reasons. Having found that it was wasteful completely to assemble at the factory, the reason for complete construction in a single great factory or group of factories vanished. Then we began to decentralise.

(To be continued) *Editor.*

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(Continued from last issue).

Gospel No. 63; Kuttskkudi Elialvar asked Nanjeer who was on his death-bed whether it would not do to meditate on Dvaya. "When it is not wanted for you why is it now required for me? Is it (meditation of Dvaya) not required for those who roam about hale and healthy and is it required only for those who are on their death-bed?" Such was the reply of Nanjeer.

Gospel No. 64: In the context relating to the acceptance of the crow as a refugee it is said that "then the crow's right eye was blown out." This raises the question whether even after self-surrendering has one to experience retributively the result of previous Karma? In this case the deprivation of the right eye is no punishmen for the heinous offence committed in respect of God. worlds deserted the crow and refused shelter. If such an offender was merely pardoned there will be no mark left to show that pardon was granted. Therefore Sri Rama caused an identification mark for his having pardoned the crow. It is only this much. Besides this action was on the consideration that the crow itself voluntarily consented for the operation of Brahmastra on its face. The crow is of that class which can discharge with one eye functions of the two eyes: it was available to be killed but its life was spared; this action could not be an adequate punishment for the offence committed by the crow: and an identification mark was required to show that pardon was granted. It was only on these considerations and not as a punishment that the right eye of the crow was destroyed. The above is what Nambillai would say.

Gospel No, 65: Nambillai was asked whether a *prapanna* should always be repeating the *prapatti-vachanam* (perhaps Dvaya) and whether it would not be sufficient if uttered once. He questioned the enquirer whether his querry was in respect of the *Adhikari* (the prapanna) who self-surrenders. Then he said that considered from the point of view of the first mentioned *Adhikari* it was sufficient if it was uttered once. But the second *Adhikari* will not fail to repeat it till success is achieved because of his intense desire for God-attainment. A thirsty man by uttering the word 'water" once would get it from the person engaged for serving it; but the intensity of thirst makes the person repeat several times "water, water.....' till he reaches the source of supply and is served. It is in a like manner that the repetition of *prapatti-vachanam* is made and it is not the result of a duty prescribed. Love in repetition comes out of desire in the object to be attained, (that is, in the urge in the prapanna to attain salvation).

Gospel No. 66: Ennairathua Tiruvaik-Kulathu Alvan asked of Nanjeer whether Prapatti would be an expiation for knowingly committed sins, Nanjeer replied thus:—Judging from the eminence of prapatti it would be an expiation even for knowingly committed sins: but it was not likely that sins would be committed knowingly after knowledge sprang up, or no sins should be committed knowingly after knowledge sprang up: for sins happening inadvertantly there would be repentance, a sufficient expiation.

Gospel No. 67: After having recourse to everything that has to be practised or followed, betaking oneself to God also is *bhakti*. Abandoning everything that has to be abandoned and renouncing one's self also, (that is, self-surrender at the feet of the Lord) *prapatti*.

Gospel No. 68: Prostrating himself before Embar, Kannianur Siriya—Aohchan prayed pressingly to be told what the Acharya thought to be the refuge or the means other than the pair of holy feet of Dasarathi, Emberumanar.

Gospel No. 69: Pinbalagiya Perumal Jeer approached Nambillai and requested him in respect of certain Vaishnavas to explain the intelligence of the first and the second part of Dvaya. Nambillai says:—To remain in the faith that their desires would be brought about by Perumal and Piratti (the Lord and his Consort Sri). These desires are (1) to render all kinds of consecrated services to Perumal and Piratti in union; and (2) to get removed all obstacles to the rendering of such services. They remain with the thought as stated.

2. Jeer further asked what their reflection was in respect of the holy feet of the Lord. The reply was that they considered Him as one who did them supreme good.

(To be continued)

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THE RATIONALIST

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for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

Vol. VII No. 35] MONDAY 12—5—1947 [Price 0—1—6

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Vegetable Ghee

A Press Note from the Health Section of the Municipality states:

With a view to check the manufacture and sale of Ghee products under different names, which is being carried on in the city on a large scale much to the detriment of public health, the Municipal Health Department have launched a vigorous drive to prevent the sale of such non-genuine stuffs in the city.

As a result, so far 12 samples of ghee sold under different names and vegetable products have been submitted for analysis in the Health Office laboratory. Samples of Ghee sold as "Ramanjaneya Brand Ghee", "R.G. Brand Ghee", "G. S. Brand Ghee", "Chamundi Brand Ghee", "Ganesh Mark Ghee" have all been found, on analysis, not to be pure ghee but grossly adulterated ghee products containing 80% to 90% foreign fats.

Necessary action is being taken against the parties under the Food Adulteration Act.

Large number of Butter and milk samples are also being seized and produced for analysis, so that the evil practice of adulterating these essential foods and defrauding the public besides causing great harm to the health of the consumer, may be effectively checked. Venders of butter and milk in eighteen cases were successfully proceeded against in April 47 and they were all convicted with fines ranging from Rs. 15/- to Rs. 25/- per case by the Court.

Public co-operation is essential in this work of the Municipality.

E. ANANTHA RAO,
Health Officer, Mysore City.

At last action which has been long overdue has been commenced. We hope it will be continued zealously, and that high Government officials and interested Municipal Councillors will not interfere to protect the men who are out to make money by foisting these baneful products on the helpless public. Ed.

MAKING SNOW

A Group of American scientists report that they have made snow. A snowstorm that should not have happened fell on Massauchusetts because they sprinkled six pounds of dry ice on a 3-mile cloud formation 14 000 feet above that State. Encouraged by their success they are talking of possibilities: elimination of snow removal problems in cities because snowstorms could be made to happen before they arrived over urban areas: artificial snowfalls at mountain resorts to assure good skiing. artificial irrigation for hitherto dry areas.

This news has fascinated all Americans except those living in the Far West. Digg ng themselves out from the worst blizzard in more than half a century, they asked: Why don't they find a way not to make snow ?

MAKING SURE

A merchant seaman searched Cleethorpes trying to buy a packet of cigarrettes—without any luck. Then he wandered into an entertainment centre where there was a game with a packet for a prize. He offered to buy a packet, but was told the law forbade that. So he bought up all six shares in the game for 3s, stood there while the proprietor spun the wheel, knowing that whatever number came up he was sure of his prize. He walked away with ten cigarettes which had cost him 3s!

EXPORT DRIVE

A Government official drove himself down to one of London's docks and left his new car with some others in what he thought was a car-park. He returned to find it hauled aloft, and was only just in time to save it being hoisted on board one of Britain's export-drive ships!

PILLOW WIRELESS

Patients in hospitals in Spokane, Washington State, now listen to the wireless through their pillows. The device uses a small metal speaker, set in a rubber, shock-proof mounting. The set goes under the pillow, where it can be heard by the patient but not by those in adjoining beds. The "Pillow Wireless" causes no ear fatigue, and the designer believes that they also have therapeutic value.

"HINDU LAW IN MYSORE" *

Mr. M. N. Srinivasan, of the Bangalore Bar who attained distinction as the learned author of a standard work on Hindu Law as obtaining in Mysore in 1943, which has taken rank among the best law books of India, has not sought to rest on his laurels, but has sought to bring out a companion volume comprehending the developments made and conventions established during the last four years in the field of Hindu Law.

The learned Chief Justice of Mysore, Dewan Bahadur P. Venkatramana Rao, who adorns the Mysore High Court after a long experience in the Legal World of Madras, remarks, "I have read through the supplement which Mr. M. N. Srinivasan is bringing out to his book, *The Hindu Law in Mysore*, which has been well received both by the Bench and the Bar. It is not a mere supplement containing a collection of cases bringing the book up to date, but it is a clear, concise, and adequate survey of the progress and development of Hindu Law both in British India and Mysore during the four years since the publication of the book. The supplement by itself is bound to be useful both to the Bench and the Bar," a commendation which the book well deserves.

Legal authorship in Mysore is not common. In fact we cannot think of any work on Law produced by a member of the Bar in the State for over a generation. Mr. Srinivasan's is therefore a case of unquenchable mental urge and labour of love, for which the public of the State owe him appreciation and thanks.

Ed.

* Published by the Author,

M. N. SRINIVASAN, B.Sc. Hons. LL.B., Advocate, High Court, Malleswaram, Bangalore.—Price Rs. 6.

UNIVERSITY OF MYSORE

The following are the register numbers of candidates successful at the Diploma in Engineering Examination held in March 1947.

CIVIL—Second Class—1 2.
MECHANICAL—Pass—3.
ELECTRICAL—Pass—4 5.

T.D.D. EXAMINATION.

Pass—1 2.

PRE-MEDICAL AND M.B.B.S.

PRE-MEDICAL—Second Class—1.
Pass 2 3 4 5 6 7 8 9 10 11 12 13.

FIRST M.B.B.S.—Pass—1 4 6 7 9 10 12 13 14.

SECOND M.B.B.S. PART I:
Second Class—16 17 18 19 20 21 22 23 24 25 27 28 29 30 31 32.

PART II—Second Class—33 34.
Pass—35 36 37 38 39.

PART III—Second Class—42 43.
Pass—44 45 46 47 48 49.

FINAL M.B.B.S.—Second Class 53.
Pass—58 59 60 61 62 63 65 66 67 68.

MARRIAGE

CHI. D. M. VISVESWARIAH, son of Mr. D. S. Mallappa. M.L.C., Tipur, with CHI. SOW. KUSUMA, daughter of Mr. A. S. Mallappa B.A. LL.B., Advocate, Hassan, on the 7th May 1947, at Hassan.

Mr. Y. Nagaraju, Palace Artist, Mysore, inaugurated his "Raju's Art Studio" on the 7th last at 248 K. R. Hospital Road, Mysore, and held a public reception in this connection.

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FORD

II

"We made our first break away from the big factory idea when we established a valve-making plant out in the farm country in Michigan, on a site where we could get electricity generated by water power. That plant has been going several years. It employs 300 people, who live within a radius of fifteen or twenty miles—the automobile has made it possible for a workman to live out in the country a considerable distance from his work. Some of these men have farms, and practically all of them have garden patches. They have the advantages of country life, but at the same time can earn the high wages which attract people from the farms to the city.

"The principle of going out into the country to establish new plants is now firmly fixed with us. Eventually all industry will get away from the cities and out into the country, for not otherwise can we strike the balance between farm life and factory life.

"The twelve-hour day is practically a thing of the past. When we learn more about management, we may discover that the eight-hour day is too long. We are now experimenting with the five-day week, and may be able to make it the standard week.

"We always work on a sixteen-hour day in order to spread the plant overhead over the largest possible amount of production. In fact, because of the number of men we employ, we have some groups going out and others coming in all day long.

"The changes which will result in breaking up the big, efficient city factory and putting it out into the country where it may link up with farming will bring about a most remarkable change in this country.

"All of this, however, depends upon the character and the skill with which we manage, and whether we look at management as something of itself which exists for itself or whether we look at it from the standpoint of getting the work done. Management, unless its purpose be kept always in view, may degenerate into a thing of red tape which does not manage at all.

"Our methods of management have very little of what might be called method in them—in fact, when the method part seems to be getting ahead of the management part, we begin to look around a little. We have only two divisions—office and shed.

"We do not have conferences, we do not have committees, we have no formal procedures of any kind. There is no formal method for interdepartment communications, because we do not have departments—if one man wants to say something to another man, he says it over the telephone. It is rather difficult for him to say it any other way, because the only men who have offices or stenographic facilities are those who must communicate with people outside of the organisation.

"The private office with all of its paraphernalia is a good deal of a time waster, and especially so in a factory. The managers of a factory ought to know what is going on and not sit around in an office waiting for some one to send a written communication about what is happening. The best place for a factory man's office is under his hat.

"The first duty of management, in our way of thinking, is a very simple one, the importance of which is not always realised—

it is to keep the tools in shape. By the tools, we mean more than the machines themselves, —we mean the entire plant and everything pertaining to it.

"The business of management is to manage. The thing to be managed is work. With that thought ruling and pressing, most of what are supposed to be the problems of management vanish."

That presents a picture of Ford, his mind, and his methods.

There have been other Americans who have attained greatness in the field of Industry and Commerce; Carnegie who started as a telegraph boy and rose to a giant iron manufacturer who earned Rs. 75 crores and left it all to charity; Rockefeller, who invested in oil, and oil gushed out and converting itself into a golden stream flowed into the coffers of the lucky individual; Wanamaker, the Y.M.C.A. youth, who revolutionised retail business by launching out new principles inculcating that prices shall be as low as possible, that there be one price for every one, that quality be as prescribed on the labels, and that prices be refunded if goods are unsatisfactory, and rose to employ 11000 men in his Philadelphia and New York Stores; and Frank Woolworth who conceived the idea of 5 and 10 cent stores, and forged a chain of them throughout the length and breadth of the United States.

These were each brilliant men, and great men. Their greatness however was national.

Ford's greatness attained a higher peak, like the Andees or the Everest, and made him international. His force, intellect, and enlightenment raised him to heights from which he could serve as a model and an inspiration to all mankind.

Some men arise in the history of Mankind who make benevolent contributions to the progress and well-being of nations; and some men whose effects are beneful and malevolent, and plunge myriads in misery. Ford was of the former type, and for his positive contribution Americans should build him a statue like that of Franklin or Washington, and mankind should be grateful and build him a niche in the Temple of Fame.

Editor.

"THE RATIONALIST"

A reader, who is an intellectual, sends us the following gracious words:

"It was with diffidence that I read the first instalment of your leader, "Mahatma Gandhi's walk out" in the issue of April 14th, but on going through the second and final instalments in the two subsequent issues, my doubts were dispelled, and I found the Editorial admirable. Until some months past I used, as you know, to contribute of and on my views on diverse matters including the Hindu-Muslim question, but I have done so in my own way. Your mode of writing is admirable, inimitable. We are reading every day the product of many able and dignified personalities. To be competent to write as you do is a rare gift,—gift it is.—No amount of training can create in one the insight and the aptitude, (which a reader feels while he intelligently reads what you write), which you are endowed with. The selection of points for particular stages of narration and of fitting words and expressions, show you out as the only author of your style. So among so many writers you are admirably unique.—You have that rare gift. Our modest State should surely be proud of having such a penman as you.

You must arrange to publish (republish) this Editorial in the form of a brochure, strongly bound, changing the title, "Mahatma Gandhi's Walk Out", into something like "Quran in a Hindu Temple", or you know what suits best."

We should say to start with that "the Editor is not responsible for the contributors' opinions." Then render thanks to him for his generous remarks. Then tender thanks to God for what gifts He may have bestowed on the "Rationalist". Ed.

"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr R Tirunarana Iyengar, B A, Rtd Asst Commissioner.)

(Continued from last issue).

Jeer again asked how Piratti could be the Mediatrix since she herself says that she is inseparably absorbed in Her Lord. The answer is to the effect that the Lord though enchanted by the amours of Sri conducts the sovereignty of the whole universe.

[In Bhagavat Sastra it is said —

ಮತ್ಪ್ರಾಪ್ತಿಂಪ್ರತಿಜನ್ಮನಾಂ ಸಂಸಾರೆಪತತಾಮಧಃ ।
ಲಕ್ಷ್ಮ್ಯಾಃ ಪುರುಷಕಾರತ್ವೆನಿರ್ದಿಷ್ಟಾಪರಮರ್ಷಿಭಿಃ ॥
ಮ ಮಾಪಿಚಮತಂಹ್ಯೇತನ್ನಾ ನ್ಯಥಾಲಕ್ಷಣಂಭವೇತ್ ॥

(The Lord Himself says) Lakshmi has been assigned by Mahatmas the function of the Mediatrix for securing my attainment to every being who has fallen deep down in *samsara* I am also of the same opinion. No other distisguishing mark has She (Mediatorship alone is the distinguishing characteristic of Lakshmi).

Her inseparable relation with the Lord is to be ever ready to function as Mediatrix]

Gospel No. 70 Nambi Govardhana Dasar asked Nambillai whether as much eligibility at least as that of Arjuna was not required. The reply given is to the following effect:—Are the charactistics of of a Kshatriya also required? The *adhikari* (prapanna) requires (1) the cognition that he is the asylum for all sins, (2) mental agony or distress (for the suffering in samsara or karma bondage); (3) the knowledge that he has no means (reflecting that he has no capacity for *karma, jnana* or *bhakti* and is bereft of self-qualities, which are their cause but that he is full of the opposite qualities, and further reflecting that the nature of his self is absolute subordination to Isvara in all ways; he must remain in the conviction that he is not the ruler of his own destiny), (4) the knowledge that other than God he has no other protection; (5) the knowledge of self, (6) enlightment about self-essence. Mediation (*purushakara*) is required for pardoning prior sins. *Matup* (the meaning of this suffix is eternal association) is required for overlooking all limitations of time, (that is, to be ever-ready for Meditation). Meditation to be a live wire requires the qualities of condescension and the like (Among other qualities the Mediatrix should necessarily possess the qualities of *kripa*—mercy towards the refuge-seeking chetanas,—*Paratantrya*—obedience or dependence on God, *ananyarhatva*—ineligibility to others. Vide Gospel No 57, 53, 52 and 44) Mediation to produce the desired result must be in respect of one who possesses the qualities of *jnana sakti*, and the like. A beautiful Transcendent Form is required for the purpose of taste to spring up in the *samsarins*, to be an aususpicious asylum to the seekers after salvation, and to be enjoyable by the released souls. The delicacy of the means demands indifference, (that is to say the chetana, once he self-surrenders and prays the Lord to be both the means and the end, must consider himself to be as it were the chattel of the Lord and as such to be entirely at the disposal of the Lord as He pleases, he must be indifferent as to how the Lord disposes of him). The means to become associated with fruit requires acceptance, (that is, there must be the grace of God to procure salvation to the chetana) Sri just as she becomes the Mediatrix in this world, (She) must also become the object of attainment in the other world (Vaikuntha) Isvara just as He becomes the means in the Lila-Vibhuti, must also become the object of attainment in Nitya-Vibhuti *Seshatva* alone is not enough; there must also be the calling appropriate to seshatva, (that is, rendering of consecrated service) In addition to the dropping of independence, there must also be the dropping of all taint of self-enjoyment.

Gospel No. 71. This is what Vangipuratta Nambi says to Yati vara-chudamani-dasar,—When an helpless chetana attains an Omnipotent (Para-brahma) neither himself is the means nor others (other gods or other means). there is nothing other than to exist by meditating on Dvaya in its significance which has been taught by the Acharya out of his grace, or to die rolling in *samsara.*

(To be continued)

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No. Ex. 4. 1203/46-47.

Office of the University of Mysore,
Mysore, Dated 24th April 1947.

NOTIFICATION.

The next Academic Session of the University commences on 24th June 1947. Candidates for admission to the several courses of study must apply in the prescribed form to the Heads of the Institutions concerned on or before the dates noted below:—

1. Medical College, Mysore (Pre-Medical & T.D.D.)	27-5-1947
2. College of Engineering, Bangalore.	27-5-1947
3. Central College, Bangalore (For B. Com.)	27-5-1947
Do (For other Degree courses.)	15-6-1947
4. Maharaja's College. Mysore.	15-6-1947
5 Maharani's College for Women, (For Degree Courses)	15-6-1947
Do. (For Intermediate)	10-6-1947
6. Intermediate College, Bangalore.)	
7. Intermediate College, Mysore.)	
8. Intermediate College, Tumkur.)	
9. Intermediate College, Shimoga.)	10-6-1947
10. Intermediate College, Hassan.)	
11. Intermediate College, Davangere.)	
12. Maharani's Intermediate College, Mysore.)	
13. Agricultural College, Hebbal, Bangalore.	27-5-1947
14. Sri Krishnarajendra Silver Jubilee Technological Institute, Bangalore (B Sc., Textiles)	27-5-1947
15. Medical School, Bangalore,	10-6-1947
16. Central College, Bangalore for I.Com.	10-6-1147

Each application must be accompanied by the requisite leaving certificate and other certificates and a certified statement of marks obtained at the qualifying examination passed, showing the year or years in which it was passed. A candidate coming from a University other than the Mysore University must produce a migration certificate in addition to the above certificates.

Names of those selected for admission will be notified on the notice board of the institution concerned. A selected candidate not joining the College-School within a week of the notification will forfeit his admission.

Every application for admission to a college shall be accompanied by a fee of one Rupee and this fee shall not be refunded in any case.

The probable dates of notification of selection of candidates will be as under:

B.E., Pre-Medical & T.D.D.	7-6-1947
B T. Degree	12-6-1947
B.A., B.A (Hons) B.Sc., B.Sc (Hons)	22-6-1947
Intermediate & I. Com.	20-6-1947
Medical School— I. L.M.P.	20-6-1947
I. B.Sc., Textiles & Agriculture	7-6-1947
B. Com. class.	7-6-1947

If a student is once admitted to an institution, he is liable to the payment of tuition and other fees for the whole term, whether he attends the classes or not.

Students will not ordinarily be permitted to change from one institution to another during an Academic Session.

A student permitted to migrate from one Institution to another during the course of an academic term would be required to pay the tuition fee for the entire term in the Institution which he proposes to join in addition to the payment of a full term fees in the Institution which he proposes to leave.

Applications received after the prescribed date will not be considered.

Applicants for Pre-Medical course will be required to present themselves at the Medical College for personal interview at their own expense.

The Principals of Agricultural College, Medical College and Engineering College, the Principal of the Technological Institute will arrange to notify admissions to their respective colleges by 7th June 1947 so as to allow an interval of a week to the candidate not selected for these courses to join the Arts or Science Colleges.

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LOVE AND MARRIED LIFE IN AMERICA

A soldier at a Texas camp received from his girl a love letter 155 feet long. Another got a 44-page letter 15,000 words long followed by a 7,000-words one—and most days she wrote like that. A third, stationed in Australia went to a post office and dumped more than £15 on the counter to send his girl back home a hundred "I love you" wires in a stream.

Does this mean that Americans are plain daft when it comes to love? Not at all It means that they are so vital original, and bubbling over with energy and ideas that they have to 'let off steam" and do unusual things.

"FED UP WITH THE ARMY'

Where else would you find anyone like the Detroit telephone girl who, annoyed at being let down by a soldier who had promised to meet her, had two thousand of them removed from the city's streets? She 'phoned round orders which she said came from the Area Commander, and the police shoo'd every doughboy back to barracks "After waiting hours," she explained, "I got fed up with the whole Army. If I couldn't get the soldier I wanted I was making sure no one else did!"

U.S officers in Algiers who had been jilted by girls at home formed themselves into a mutual commiseration club. Hearing of this, a Californian girl whose *fiance* had turned her down to marry another started a "Brush-off Club" for jilted girls, which included as a warning, a Rogues' Gallery of portraits of the jilters each numbered and indexed.

Have you ever heard of a fellow spending the night on a park bench outside his girl's home, with an alarm clock beside him to ensure that he would see her when she emerged in the morning? It happened in Pittsburg but wasn't as romantic as you might suppose, for when she came out he shot her!

Now turn to marriage.

At a triple wedding a grand mother, her daughter and grand-daughter married three Portland, Oregon, men. "We all went to see my daughter married," explained No 2, "and when we saw how easy it was the rest decided to do it, too!"

At Westbrook, Maine, a bridegroom of twenty-one failed to turn up for his wedding to the mayor's daughter "Why didn't you show up for your wedding?" asked the police when they found him forty miles away. "I did," he grinned. "Meet the bride!' And introduced a girl with whom he had eloped in the wedding car while the official bride waited at the church "It was just a case of a fellow changing his mind," he explained casually.

Two middle aged St. Louis couples became friends. "I wish your wife was mine," said one husband to the other. "That's the way I feel about yours' was the reply "Well, what are we waiting for?" asked the first "Let's swap" The wives agreed They divorced, swapped, remarried. "It was just a case of acquiring new interests as we grew older," said one of the wives.

MARRIED FIFTEEN TIMES

A pretty redhead of thirt-five, charged at Detroit, with collecting the Army allowances of four servicemen, was found to have been fifteen times married "Anyhow," she declared in the court, "all my husbands have been in love with me." Her latest, a Marine, testified: "Even if she is a little absent-minded, she's batter than any other women I've ever known."

In Atlanta, Georgia, a wife who had a hard-drinking husband determined to cure him With the help of nighbours, she chained him to a tree stump whipped and pelted him unconscious, then stuck nine whisky bottles in the ground around the poor guy to drive home the lesson. And what do you think the wife told the police? "I love him dearly."

A French poodle was the snag in a custody suit, between a New York socialite couple. When they obtained a separation it was agreed that Frippon should spend week-ends with the husband, week-days with the wife, but she alleged that he lured Frippon away and hid him "It is terrible," she moaned. "When my husband took Frippen away he returned crying and was in a state of nervous collapse. Frippon was immediately prescribed vitamin pills.

The husband's possession of "six feeble-minded cats" constituted "extreme mental cruelty" in another case.

Kindness to animals, in U S. suits, often connotes "cruelty" to partner; it is a case of Fido v. fidelity.

In recounting these facts, please don't think I am "knocking" the Americans. On the contrary. I think them a unique diverting people. The world would be a much less interesting, entertaining place without them. T.D.

SAVINGS BOXES OF OLD

Saving pennies in the past must have been easier for children than it is to-day In those days, we learn, thrift was made a delightful game by the fanciful designs of the banks into which youngsters were encouraged to put their coppers. To day, however, the affair is much more prosaic, in proof of which the modern child's savings-bank is usually merely a receptacle with a slit in it, but many of these banks of half a century ago are delightful toys. One of the most elaborate is a castle with a tiny donjon, in which is a target with a receptacle to hold a coin. A little cannon facing the donjon fires a ball at the coin when a lanyard is pulled, and the coin drops from its holder into the prison below.

Another bank is a sleek and smiling Tammany politician. When a coin is placed in his upraised right hand, he deposits it quickly in his left coat-packet, at the same time inclining his head in affable acknowledgment of the gift.

Another bank represents a lion, and a monkey, which he has tread. A penny in the monkey's hand is lowered into the lion's mouth, which opens to receive it.

A soldier armed with a formidable weapon like a Gatling gun is the star performer for another bank A coin placed in a carriage, which slides along the top of the gun barrel, is fired like a bullet when a spring is released by pressing the soldier's foot It enters a hole in a near-by tree stump, and another penny is imprisoned.

An eagle and her brood are represented in an eyrie scene The penny is placed in the eagle's beak, and a lever, representing a snake, is pressed, whereupon the bird moves forward with flapping wings, and as the eaglets raise themselves eagerly, their mother drops the coin into their nest. There however, it escapes them and slides down a hole on to the rock below.

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SUCCESS AND SHYNESS

Success, nowadays, seems to be mainly a matter of personality, push, and a fair share of cheek. Shyness is no longer rated as a virtue. Shy people seldom do themselves justice in company.

Nobody can cure a shy person, but himself. It is his mental attitude that is at fault, and he alone can change it. Shy people are blessed (or cursed) with a too vivid immagination. If they are to meet anybody or to go anywhere they ponder for days beforehand on all the different things that could happen to them The result is that when the interview or the party comes off they are tense and acquit themselves badly.

The golden rule for curing shyness is to force oneself to do the very thing one fears. If we are frightened of meeting people, we must go out and meet them If we hate crowds, we must deliberately seek them out. The psychological basis for this rule is that we can only overcome a fear by proving to ourselves that it is childish.

A possible way of curing a person who is shy of meeting others is to take him to a party or gathering where he will be treated with kindness and consideration. The pleasant recollections he carries away with him will tend to cancel out the unpleasant ideas he formerly had about such gatherings. He may be led to enjoy such contacts "Conditioning must be gradual. First, a shy person must be encouraged to mix in the company in which he feels most comfortable. Then, when he has acquired self-confidence, he can try more surroundings.

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Monday 19-5-1947.

MALPRACTICES

It was reported recently that certain young Assistant Professors of the University went to certain Students' Hostels in Bangalore on the nights previous to examinations, and gave out questions appearing on the next day. It is also stated that the Principal of a College came to know of one such case on the morning of an examination and immediately got printed a new question paper altogether, and that the expectant candidates were flabbergasted.

The psychology of the informant Assistant Professors was simple. They were raw, young, with meagre knowledge of their subjects, and inexperienced in teaching. They were also given places on the examination Boards as members of backward communities. Therefore uncertain of the tuition and preparation of their students, and luckily being in possession of the questions as members of the Boards, the temptation was strong to inform them to the candidates so that they might do well in the examinations. It was due to the communal virus that they went only to the communal Hostels and left the other students in the lurch.

The students also in recent years are making frantic efforts to get hold of the questions or question papers just before the examinations, so that in many cases examinations are postponed at the last moment. There are also cases of some kind of an enquiry resulting naturally in a statement by the examiners that the answer papers did not evince any prior knowledge of the questions!

It all bespeaks a poor state of affairs in the field of education as in other fields. It is contemptible for the teacher-examiners to make up for poor instruction during terms by giving out questions and answers at the last moment. It is cowardly for the students to seek to get through the examinations, not by the requisite study, but by crooked and underhand methods at the examination time.

Nevertheless that seems to be the fashion to-day, not only in an unadvanced country like India but also in countries so advanced as England and America.

Says a report about students of the University of Texas, "When you sit down to take an examination look around. Over two-thirds of your class-mates will probably be cheating." In a poll taken among the students, 66 8 per cent admitted to cheating at one time or another during their schooling. The balance no doubt included some who did cheat but did not wish to make the admission.

The most common ways of cheating are said to be the time honoured practice of extending the good-neighbour policy to the next boy's paper, smuggling notes written on finger-nails or in the palm of the hand. Most fool proof method, but limited to women, is the "silk-stocking system." It involves hiding prepared notes in the tops of stockings directly beneath the skirt, which is shyly and slyly raised when help is needed, and then modestly pulled down whenever a proctor passes. "The Professor is obviously stymied in the matter of proof or investigation!"

"The most elaborate equipment for cheating is a wrist-watch without any works inside, "fitted with a small spool of paper which rolls through the watch, displaying a semester's notes for any examination." The watch is guaranteed—"instead of passing the time, it passes the student",—costs about $35."

Disgust of these malpractices has given rise to movements to dispense with examinations. The following example from California will be read with interest.

"Though Cambridge, Mass, was the home town of three famous colleges (Harvard, Radcliffe. M I.T), its public schools were backward. In protest, Harvard's famed Philosopher William Ernest Hocking pulled his children out of them. On the sun porch of his home, in 1914, he and a Harvard colleague founded a school of their own. They and their wives taught and ran it themselves for a few years; but Shady Hill School grew too fast for them. It was then that Hocking went looking for somebody to take over, and found a golden-haired schoolmarm named Katharine Taylor.

Last week Katharine Tylor was celebrating her 25th anniversary as its director. Shady Hill now has 350 students, owns 15 unpretentious buildings clustered on the edge of the Charles River, has become one of the top private elementary schools in the U.S.

The people who sent their children there were a measure of its success: they included college presidents (Compton of M I.T., Conant of Harvard, Carmichael of Tufts); bishops (Dun of Washington, Nash of Massachusetts); professors (Harvard Law School's Thomas Reed Powell, Philosopher Alfred North Whitehead).

Herself a product of progressive education, 58-year-old Director Taylor wants Shady Hill to be known as just a "good school" rather than a progressive one. She stresses the classics, teaches the three Rs. allows no classroom anarchy. But her theory is a progressive truism: "When learning becomes a drudgery, it usually ceases to be productive."

Shady Hill kids learn spelling and the multiplication tables by rote—but only after they have been beguiled into understanding the necessity for them. They first find out about arithmetic by adding and subtracting blocks, later by planning railroad trips in dollars, miles, and hours. They study science by first "exploring" the subject: they weigh snow, melt it, keep daily logs of weather and temperature.

Each year the kids concentrate on a different period of history (third grade, Norse; fourth, Greek, etc.), study its history, literature, painting, music, sculpture. But above all, they learn how all these subjects are "related." The Taylor theory: "To study 12th century sculpture without realizing the tremendous force of the religious movements of the Middle Ages would be as blind as to study a maple leaf with no realization . . . of how it grew."

Her students, who never receive a report card until the eighth grade, seem to do well after they leave her. Last year four Shady Hill alumnae were graduated from Radcliffe, and all four were Phi Beta Kappa scholars.

With all that we think that examinations are a test of capacity and should be faced calmly and boldly. Those who argue against them may as well argue against all kinds of Tests, Touruaments and trials of fitness and strength. That would be a mark of growing decadence in mankind. *Editor.*

MARRIAGE

SOW. SWARNAMANGALA, daughter of Mr. A. Viswanath, B E, Rtd. Executive Engineer, Mysore Railways, with CHI. DORAISWAMY, B.A., B E., P.W.D. Madras, son of Sri K. A. Krishna Iyer, Rtd. Sub-Judge, Trichy, on 22nd May 1947 at "Uplands," V. V. Mohalla, Mysore.

UPANAYANAM

CHI. A. S. VEERARAJA URS, son of Rajasenabhushana, Lt.-Col. A. V. Subrahmanyaraj Urs, Hon. A D.C. to H. H. The Maharaja, on 19th May at "Lakshminilaya," Lakshmipuram, Mysore.

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

(Continued from last issue).

Emberumanar prostrated himself before Peria Nambi, his Acharya, and asked "what is *prapatti*?" The Acharya replied that it was like a ripe fruit which had lost its attachment to the tree. Emberumanar represented that he was still haunted by doubt. "Then," the Acharya said, "Hear its meaning at the feet of Tirukottiyur Nambi". Emberumanar accordingly approached T. Nambi. The latter said that "It was only once." The former submitted that his doubt was not still cleared. T. Nambi directed Emberumanar to go to Tirumalaiyandan. Sri Ramanuja accordingly approached T. Andan The latter said "it is a petal only: could it be so crushed?" Sri Ramanuj represented that he was still in doubt, and he was directed to Alwar Tiruvaranga-Perumal-Arayar. The latter said that it extended up to Tadiyars (God-servants).

[This manifests that Emberumanar spared no efforts in knowing the full significance of Dvaya. Putting together what the four Acharyas said about *prapatti* it comes to this:—Prapatti is self-surrender at the holy feet of the Lord with the full realisation by the chetana that he is *akinchana* and *ananya-gati*; that it is sufficient if observed once only; that it is an act of faith; and that it extends up to God-servants]

Gospel No. 73: Conceiving *prapatti* as the means and doubt in the fruit are obstacles for one to attain salvation. The word "Sri", the first word in the first part of Dvaya, signifies Piratti, the Mediatrix who enables the *chetanas* to approach God, while they the all-sinful *samsarins* in resorting to prapatti in Emberuman who is the universal Lord, shrink back considering the ever-growing series of their sins: this may also be expressed thus—considering the series of sins committed by them the all-sinful *samsarins* hesitate in resorting to prapatti in Emberuman who is the universal Lord: Piratti, the Mediatrix, enables these chetanas to approach God without shrinking back; this is the significance of "Sri", the first word in the first sentence of Dvaya. The suffix "*matup*" signifies that the relation of Sri with the Lord is not limited to any place or any time but the relation is inseparable like the sunshine and the sun. The word "*Narayana*" signifies caressing parental fondness which makes even mediation an extra and when a complaint is made against the chetanas by Sri Herself it makes the Lord say "if they did so they did well." The word "*charanam*" signifies easy accessibility which does not drop off the chetanas The word "*Saranam*", signifies the unfailing means for the exclusion of evil and for the attaining of what is desirable. The word "*prapadye*" signifies repentance for not having so long surrendered oneself at the feet of the Lord of such qualities, and the anxious present self-surrender to compensate the want caused by the previous inaction. Thus has been told the significance of the first sentence of Dvaya.

2 The following is the explanation of the words constituting the second sentence. The word "Srimate" conveys the signification as hereunder:—the '*matup*' in this word indicates Sri who is in inseparable relation with the Lord and She is also our aim or object; the very little good which we might have done She represents to the Lord ten times enlarged and makes Him pleased; hence She is said to be one who is in union with the Lord. The word "*Narayana*" signifies the Lordship which equally protects without any distinction the bound souls, the Eternals and the released souls. The dative signifies the prayer to render all kinds of consecrated services appropriate to all places, to all times and to all occasions, to Emberuman who is such a Lord. The word "*namaha*" tells what these services are, what are to His pleasure and for His pleasure, and excludes all taint of self-pleasure to the chetana by such services.

(To be continued.)

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